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PREFATORY NOTE.

THIS edition is prepared for those not far advanced in Greek, on the same lines as the edition already issued of Books I. and II. and XXII., from which the Introduction is taken.

The Epic forms are all explained in the notes, to save the beginner the endless trouble of hunting them out separately in the dictionary and grammar, often unsuccessfully.

The text is mainly La Roche's, any variations being duly noticed, except some small points of accentuation, such as $\acute{o} \delta\acute{\epsilon}$, $\acute{\epsilon}\nu\theta\alpha \tau\epsilon$, which I have given with the usual accents, as here.

I have endeavoured in the Notes to give all necessary explanations, to enable the learner to master the text completely with only a dictionary and grammar, and to relieve the labour of using even these, where it is purely mechanical.

My chief obligations are due to La Roche, Ameis, Merry and Riddell, Curtius' *Grundzüge*, and Cordery's *Translation of the Iliad*.

INTRODUCTION.

(I.) HOMERIC POEMS.

The two great poems which pass under the name of Homer are the earliest extant works of the incomparable Greek genius ; incomparable for its fruitfulness and versatility, and its inborn artistic power, and working with an unique instrument, a language at once flexible, forcible, and melodious.

They are the earliest and the greatest of what are called Epic poems ; they are, that is to say, stories of heroic deeds and adventures ; and they are told in a grand and simple poetry, and give a rich and vivid picture of the life of the wonderful Greek people before the beginning of history.

The reasons why they have been such a delight to the world for twenty-five centuries are briefly these : their simplicity, their naturalness, their picturesqueness, their imaginativeness, their variety, their life, and, above all, the nobleness and force of the metre and language.

(2.) THE POET.

Of the poet nothing is known. The tradition of antiquity that he was blind and poor is a tradition, and nothing more. Even in early times, it was said that at least seven cities claimed him as their countryman. But all the Greeks of classical times were agreed in attributing to him both the *Iliad* and the *Odyssey*, and other compositions known as the Hymns. [See below, (6.) and (7.)]

(3.) DATE.

Herodotus the historian (writing about 410 B.C.) puts the date of Homer about four centuries before himself. This would ascribe the composition of these poems to the ninth century B.C.; and all that can be said is, that in the absence of other evidence this is as likely a period as any other. [See below, (6.) and (7.)]

(4.) HOW TRANSMITTED.

It is disputed whether writing was known when the *Iliad* and *Odyssey* were composed: the internal evidence is rather against it. But anyhow the poems (whether in their present shape or not—see below) were handed down for some centuries by minstrels, who learnt them from one another, and recited them at public festivals. These min-

strels were called Rhapsodists (*ῥαψωδοί*, 'stitchers of song'), and among the most famous of them were the Homeridae of Chios, as they called themselves,—a clan or school of bards who claimed descent from Homer himself. Antiquity records that Peisistratos, tyrant of Athens, first collected (probably about B.C. 540) the Homeric poems and reduced them to writing.

(5.) CRITICS OF HOMER.

About 150 B.C. flourished Aristarchos of Alexandria, the first great critic. He studied Homer for years, made a careful recension of the text, rejecting what he considered spurious, and edited the poems to the best of his power in their genuine state. Our text is based upon this recension. Some of the school of critics who followed him continued his work; and a party arose called Separators (*chorizontes*), who maintained that the *Iliad* and *Odyssey* were written by different people at different epochs.

(6.) WOLF'S PROLEGOMENA.

The old theory continued, however, to be generally current till the question was raised in a more thorough way by a German Professor, F. A. Wolf of Halle, who, in 1795, published his *Prolegomena*

to Homer. Arguing from the difficulty and improbability of composing such long poems in days when there was no writing and reading, and from indications in the poems themselves, that they were not originally whole compositions, but made in parts, he concluded that they arose out of short ballads of heroic adventure, afterwards combined. Those who took the other side replied that to transmit long poems by memory was not so hard, when the very want of writing made men cultivate memory more, when the minstrels devoted their lives specially to the work, and when several people combined, taking each a different portion of the poem to recite.

(7.) CONCLUSION.

The controversy is not decided, and perhaps never will be. It seems, however, to be generally felt now that the difficulty of oral transmission was exaggerated by Wolf. At the same time, it is generally acknowledged that the differences between the *Odyssey* and the *Iliad* (differences of tradition, of belief about gods, of the state of society, etc.) are so great as to make it unlikely that they were written by the same poet or poets, or even at the same epoch. There is much in the *Iliad* also to favour the view, advanced by Grote

and others, that it was originally an epic about Achilles (as the opening lines indicate), and that it was afterwards enlarged to include a great deal more about the other Greeks who fought against Troy.

Below is given an outline of the story. The legend with which it begins is not found in the *Iliad* itself, but was the subject of another Epic now lost, but composed probably about the same time as the *Iliad*. This Epic was called 'The Cyprian Story' (τὰ Κύπρια), and was afterwards ascribed to Stasinus of Cypros. It contained the legend which was afterwards told in the shape in which it is here given.

This Cyprian story, with the *Iliad* and *Odyssey*, formed part of a collection of Epics, called the Epic Cycle. There were once a vast number of them, which have been all lost but these two. The poets who wrote them were called Cyclic poets.

(8.) OUTLINE OF STORY.

When Peleus was wedded to the sea-goddess Thetis, the gods forgot to invite the terrible Eris or goddess of strife ; so she came in at the banquet and threw down an apple inscribed 'To the fairest.' A strife at once arose, as Here, Aphrodite, and Pallas each claimed the apple for herself. They

referred the matter to Paris, who being promised the fairest wife in Greece by Aphrodite, the goddess of love, gave the apple to her. Under her protection he sailed to Greece, and was hospitably received by Menelaos, king of Sparta. He won the love of the queen, Helene, the most beautiful woman in the world, and carried her off to Troy. The other Greek chieftains, many of whom had been suitors of Helene, agreed to revenge her abduction, and made war on Troy. This was the famous Trojan war, which lasted ten years, and in the last year of which the First Book of the *Iliad* opens.

In Book I. Achilles, offended with Agamemnon, the leader of the host, withdraws from the war. In Book II. Agamemnon advises all to return home : he does this to try their temper, but they take his advice literally, and are only prevented by Odysseus from carrying it out. Book III. relates the duel between Menelaos and Paris, wherein the latter is overcome, but rescued by Aphrodite. Book IV. describes the beginning of the first battle ; Book V. the heroism of the Greek warrior Diomedes ; Book VI. his friendly converse with Glaucos, and the parting of Hector and Andromache ; and Book VII. the single combat of Hector and Aias. In Book VIII. the second battle begins, where

the Greeks are defeated; so that in Book IX. they send an embassy to beg the return of Achilles, which is refused. In Book X. Diomedes and Odysseus reconnoitre the Trojans by night. In Book XI. the third battle begins, and the exploits of Agamemnon and Hector are described. Book XII. gives the fourth battle at the Grecian wall. The fourth battle is continued in Book XIII.; and in Book XIV. Here skilfully lulls Zeus to sleep, and Poseidon helps the Greeks. In Book XV. there is another battle, in which Aias performs great deeds; and in Book XVI. Patroclus borrows the arms of Achilles, and after great exploits is killed. Round his body the battle rages in Book XVII.; and Book XVIII. describes the grief of Achilles, and the new armour which Hephaistos makes for him. In Book XIX. Achilles is reconciled to Agamemnon, and in Books XX. and XXI. he fights with great havoc, till in Book XXII. he slays Hector. Book XXIII. describes the funeral honours of Patroclus; and the poem ends with the redemption and burning of the body of Hector in Book XXIV.

The time of each event is carefully marked all through; and the whole narrative of the poem occupies fifty-seven days.

(9.) THE GODS.

The following short account of the gods in Homer may be useful to the beginner.

The gods in Homer live in their home on Olympos, where Hephaistos has made them a dwelling or chamber for each, i. 608. They are all interested in the doings of men, and especially in the Trojan war. They are by no means all agreed, but on the contrary have a good many bickerings with each other, and, particularly as regards the war, intrigue freely against one another in favour of one side or the other. They are conceived as usually in human form, though they can assume any other form when they please, or, if they like, be invisible; they can pass anywhere, and very rapidly, and have many other super-human powers; but in several respects also they are very like men. There is a vivid description of them at the end of the First Book which shows this well. Thus they all leave Olympos to go and stay feasting with the blameless Aethiopians on the edge of the world, i. 423. Zeus is afraid of the anger of Here, 519; and Here sometimes reviles him, *ib.* Thetis is told to retire quietly lest Here should see her, 522. They eat and drink, and laugh and weep, and

sleep and walk, etc., just like men. The following is a brief list of the chief personages amongst them :—

Zeus, son of Kronos, the king of gods and men ; he has dethroned his father, and overcome rebellious monsters called Titans, sons of earth ; he is lord of clouds, thunder, lightning, etc.

Poseidaon, brother of Zeus, lord of the sea, and shaker of the earth ; he sends winds and storms.

Aides, brother of Zeus, god of the nether world, where the dead lie in darkness.

Here, sister and wife of Zeus, patroness of Argos and Sparta ; jealousy makes her side with the Greeks in the war. See outline of story.

Ares, son of Zeus and Here, god of war.

Apollon, son of Zeus and Leto, god of the bow, whose shafts are deadly, i. 43. Also called *Phoibos*, god of light ; of prophecy, i. 72 ; of music, i. 603.

Artemis, his sister, also goddess of the bow, and a great huntress.

Hephaistos, son of Zeus and Here, god of fire ; identified with fire, ii. 426. The great artificer, making the shield of Achilles,

and the houses of the gods, i. 608 ; and the sceptre of Zeus.

Hermeias, or *Hermes*, called the bright, ii. 103 ; the messenger of the gods.

Athenaie, or *Athene*, also called Pallas, perhaps 'the brandisher,' as she carries the aegis or great shield of Zeus, ii. 448, and is accomplished both in the arts of peace and in war.

Aphrodite, daughter of Zeus, goddess of love and beauty. She is also called *Kypris* and *Kythereia*, from her places of worship.

Dionysos, son of Zeus and Semele, called a delight to mortals, xiv. 325 ; very slightly mentioned in the *Iliad*.

Demeter, goddess of the earth and its fruits ; rarely mentioned in the *Iliad*.

Besides these there are several minor powers, such as *Eos*, the dawn, *Eelios*, the sun, etc., which are scarcely more than personifications. Nearly all these gods have their constant epithets,—some of them a great many,—but these will be found in the course of reading.

THE ILIAD.

BOOK XXI.

*Achilles drives part to the town, part into the river : then following,
he slays many, and takes twelve prisoners.*

Ἄλλ' ὅτε δὴ πόρον Ἴξον ἐϋρρεῖος ποταμοῖο,
Ξιάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
ἐνθα διατμήξας τοὺς μὲν πεδίονδε δίωκε
πρὸς πόλιν, ἣ περ Ἀχαιοὶ ἀτυζόμενοι φοβέοντο
ἡματι τῷ προτέρῳ, ὅτε μαίνεται φαίδιμος Ἔκτωρ· 5
τῇ ῥ' οἷ γε προχέοντο πεφυζότες, ἡέρα δ' Ἥρη
πίτνα πρόσθε βαθεῖαν ἐρυκέμεν· ἡμίσεες δὲ
εἰς ποταμὸν εἰλεῦντο βαθύρροον ἀργυροδίνην,
ἐν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχε δ' αἰπὰ ῥέεθρα,
ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἱάχον· οἳ δ' ἀλαλητῷ 10
ἐννεον ἐνθα καὶ ἐνθα ἐλίσσόμενοι περὶ δίνας.
ὥς δ' ὅθ' ὑπὸ ῥιπῆς πυρὸς ἀκρίδες ἡερέθονται
φευγέμεναι ποταμόνδε· τὸ δὲ φλέγει ἀκάματον πῦρ
ὄρμενον ἐξαίφνης, ταὶ δὲ πτώσσουσι καθ' ὕδωρ·
ὥς ὑπ' Ἀχιλλῆος Ξιάνθου βαθυδινήεντος 15
πλήτορ ῥόος κελάδων ἐπιμῖξ ἵππων τε καὶ ἀνδρῶν.
αὐτὰρ ὁ διογενὴς δόρυ μὲν λίπεν αὐτοῦ ἐπ' ὄχθῃ
κεκλιμένον μυρίκησιν, ὃ δ' ἔσθορε δαίμονι ἴσος,
φάσγανον οἶον ἔχων, κακὰ δὲ φρεσὶ μῆδετο ἔργα,
τύπτε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' ἀεικῆς 20

ἄορι θεινομένων, ἐρύθαίνετο δ' αἵματι ὕδωρ.
 ὥς δ' ὑπὸ δελφίνος μεγακήτεος ἰχθύες ἄλλοι
 φεύγοντες πιμπλάσι μυχοὺς λιμένος εὐόρμου,
 δειδιότες· μάλα γάρ τε κατεσθίει ὃν κε λάβρῃσιν·
 ὥς Τρῶες ποταμοῖο κατὰ δεινοῖο ῥέεθρα 25
 πτῶσσον ὑπὸ κρημνοῦς. ὁ δ' ἐπεὶ κάμε χεῖρας ἐναίρων,
 ζωὸς ἐκ ποταμοῖο δυνάδεα λέξατο κούρους,
 ποιήν Παιτρόκλοιο Μενουτιάδαο θανόντος.
 τοὺς ἐξήγε θύραζε τεθηπότας ἥύτε νεβρούς,
 δῆσε δ' ὀπίσσω χεῖρας ἐντμήτοισιν ἱμῶσι, 30
 τοὺς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσι,
 δῶκε δ' ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
 αὐτὰρ ὁ ἄψ' ἐπόρουσε δαΐζεμεναι μενεαίνων.

Achilles then turns, and espies Lycaon, escaped from Lemnos.

ἔνθ' υἱεὶ Πριάμοιο συνήντητο Δαρδανίδαο
 ἐκ ποταμοῦ φεύγοντι, Λυκάονι, τόν ῥά ποτ' αὐτὸς 35
 ἦγε λαβὼν ἐκ πατρὸς ἀλωῆς οὐκ ἐθέλοντα,
 ἐννύχιος προμολῶν· ὁ δ' ἐρινεὸν ὄξει χαλκῷ
 τάμνε νέους ὀρηκας, ἱν' ἄρματος ἀντρυγες εἶεν·
 τῷ δ' ἄρ' ἀνώιστον κακὸν ἤλυθε δῖος Ἀχιλλεύς.
 καὶ τότε μὲν μιν Λῆμνον ἐνκτιμένην ἐπέρασσε 40
 νηυσὶν ἄγων, ἀτὰρ υἱὸς Ἰήσονος ὦνον ἔδωκεν·
 κεῖθεν δὲ ξεῖνός μιν ἐλύσατο, πολλὰ δ' ἔδωκεν,
 Ἴμβριος Ἡετίων, πέμψεν δ' ἐς δῖαν Ἀρίσβην·
 ἐνθεν ὑπεκπροφυγὼν πατρώιον ἔκετο δῶμα.
 ἔνδεκα δ' ἤματα θυμὸν ἐτέρπετο οἷσι φίλοισιν 45
 ἐλθὼν ἐκ Λήμνοιο· δυνωδεκάτῃ δέ μιν αὔτις
 χερσὶν Ἀχιλλῆος θεὸς ἔμβαλεν, ὃς μιν ἔμελλε
 πέμψειν εἰς Αἶδαο καὶ οὐκ ἐθέλοντα νέεσθαι.
 τὸν δ' ὥς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεὺς
 γυμνόν, ἄτερ κόρυθός τε καὶ ἀσπίδος, οὐδ' ἔχεν ἔγχος, 50
 ἀλλὰ τὰ μὲν ῥ' ἀπὸ πάντα χαμαὶ βάλε· τείρε γὰρ ἰδρῶς

φεύγοντ' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἐδάμνα·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρώμαι·
ἦ μάλα δὴ Τρῶες μεγαλήτορες, οὓς περ ἔπεφνον, 55
αὗτις ἀναστήσονται ὑπὸ ζόφου ἡρόεντος,
οἷον δὴ καὶ ὃδ' ἦλθε φυγῶν ὑπο νηλεὲς ἦμαρ,
Λῆμνον ἐς ἡγαθέην πεπερημένος· οὐδέ μιν ἔσχε
πόντος ἄλδος πολιῆς, ὃ πολέας ἀέκοντας ἐρύκει.
ἀλλ' ἄγε δὴ καὶ δουρὸς ἀκωκῆς ἡμετέροιο 60
γεύσεται, ὅφρα ἰδῶμαι ἐνὶ φρεσὶν ἡδὲ δαείω,
ἦ ἄρ' ὁμῶς καὶ κεῖθεν ἐλεύσεται, ἦ μιν ἐρύξει
γῇ φυσιζοος, ἦ τε κατὰ κρατερόν περ ἐρύκει.

Lycaon begs for his life, but Achilles will not spare him.

ὦς ὤρμαινε μένων· ὃ δέ οἱ σχεδὸν ἦλθε τεθηπῶς,
γούνων ἄψασθαι μεμαῶς, περὶ δ' ἦθελε θυμῷ 65
ἐκφυγέειν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν.
ἦ τοι ὁ μὲν δόρυ μακρὸν ἀνέσχετο διὸς Ἀχιλλεὺς
οὐτάμεναι μεμαῶς, ὃ δ' ὑπέδραμε καὶ λάβε γούνων
κύψας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
ἔσση, ἱεμένη χροὸς ἄμεναι ἀνδρομέοιο. 70
αὐτὰρ ὃ τῇ ἐτέρῃ μὲν ἐλὼν ἐλλίσσεται γούνων,
τῇ δ' ἐτέρῃ ἔχεν ἔγχος ἀκαχμένον οὐδὲ μεθείει·
[καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα]

γουνούμαι σ' Ἀχιλεῦ· σὺ δέ μ' αἶδεο καὶ μ' ἐλέησον·
ἀντί τοί εἰμ' ἱκέταο διοτρεφὲς αἰδοίοιο. 75
πὰρ γὰρ σοὶ πρώτῳ πασάμην Δημήτερος ἀκτὴν
ἡματι τῷ, ὅτε μ' εἶλες ἐνκτιμένη ἐν ἀλῶνι,
καὶ μ' ἐπέρασας ἀνευθεν ἄγων πατρός τε φίλων τε
Λῆμνον ἐς ἡγαθέην, ἐκατόμβοιον δέ τοι ἦλφον.
νῦν δὲ λύμην τρεῖς τόσσα πορῶν· ἥως δέ μοι ἔστιν 80
ἡδε δυωδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα
πολλὰ παθὼν· νῦν αὖ με τεῆς ἐν χερσὶν ἔθηκε

μοῖρ' ὀλοή· μέλλω που ἀπεχθέσθαι Δὺ πατρί,
 ὅς με σοὶ αὖτις ἔδωκε· μινυνθάδιον δέ με μήτηρ
 γείνατο Λαοθόη, θυγάτηρ Ἄλταο γέροντος, 85
 Ἄλτεω, ὅς Δελέγεσσι φιλοπτολέμοισιν ἀνάσσει
 Πήδασον αἰπήεσσαν ἔχων ἐπὶ Σατνιώεντι.
 τοῦ δ' ἔχε θυγατέρα Πρίαμος, πολλὰς δὲ καὶ ἄλλας·
 τῆς δὲ δῶω γενόμεσθα, σὺ δ' ἄμφω δειροτομήσεις.
 ἦ τοι τὸν πρῶτοισι μετὰ πρυλέεσσι δάμασσας, 90
 ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὄξεί δουρί·
 νῦν δὲ δὴ ἐνθάδ' ἐμοὶ κακὸν ἔσται· οὐ γὰρ οἷω
 σὰς χεῖρας φεύξεσθαι, ἐπεὶ ῥ' ἐπέλασσέ γε δαίμων.
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 μή με κτεῖν', ἐπεὶ οὐχ ὁμογαστριὸς Ἑκτορὸς εἰμι, 95
 ὅς τοι ἑταῖρον ἔπεφνεν ἐνὲά τε κρατερόν τε.
 ὣς ἄρα μιν Πριάμοιο προσηύδα φαίδιμος υἱὸς
 λισσόμενος ἐπέεσσιν, ἀμείλικτον δ' ὅπ' ἄκουσε·
 νήπιε, μή μοι ἄποινα πιφαύσκεο μηδ' ἀγόρευε· 100
 πρὶν μὲν γὰρ Πάτροκλον ἐπισπεῖν αἷσιμον ἦμαρ,
 τόφρα τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν
 Τρώων, καὶ πολλοὺς ζῶους ἔλον ἡδ' ἐπέρασσα·
 νῦν δ' οὐκ ἔσθ' ὅς τις θάνατον φύγῃ, ὃν κε θεὸς γε
 Ἰλίου προπάρειθεν ἐμῆς ἐν χερσὶ βάλῃσι,
 καὶ πάντων Τρώων, περὶ δ' αὖ Πριάμοιό γε παίδων. 105
 ἀλλὰ φίλος θάνε καὶ σὺ· τί ἡ ὀλοφύρεαι οὕτως;
 κάτθανε καὶ Πάτροκλος, ὃ περ σέο πολλὸν ἀμείνων.
 οὐχ ὁράς οἶος καὶ ἐγὼ καλὸς τε μέγας τε;
 πατὴρ δ' εἰμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ·
 ἀλλ' ἐπὶ τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιή. 110
 ἔσται ἡ ἥως ἡ δέϊλη ἡ μέσον ἦμαρ,
 ὁππότε τις καὶ ἐμεῖο Ἄρη ἐκ θυμὸν ἔλῃται,
 ἡ ὃ γε δουρὶ βαλὼν ἡ ἀπὸ νευρῆφιν οἴσῃ.

He slays and hurls him into the river.

ὥς φάτο, τοῦ δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ·
 ἔγχος μὲν ῥ' ἀφῆκεν, ὃ δ' ἔζετο χεῖρε πετάσσας 115
 ἀμφοτέρας. Ἀχιλεὺς δὲ ἐρυσσάμενος ξίφος ὄξῦ
 τύψε κατὰ κληῖδα παρ' αὐχένα, πᾶν δέ οἱ εἴσω
 δῦ ξίφος ἀμφηκες· ὃ δ' ἄρα πρηνὴς ἐπὶ γαίῃ
 κέιτο ταθείς, ἐκ δ' αἶμα μέλαν ῥέε, δεῦε δὲ γαῖαν.
 τὸν δ' Ἀχιλεὺς ποταμόνδε λαβὼν ποδὸς ἦκε φέρεσθαι, 120
 καὶ οἱ ἐπενυχόμενος ἔπεα πτερόεντ' ἀγόρευεν·
 ἔνταυθοῖ νῦν κείσο μετ' ἰχθύσιν, οἳ σ' ὠτειλὴν
 αἰμ' ἀπολιχμήσονται ἀκηδέες· οὐδέ σε μήτηρ
 ἐνθεμένη λεχέεσσι γοήσεται, ἀλλὰ Σκάμανδρος 125
 οἴσει διηΐεις εἴσω ἁλὸς εὐρέα κόλπον.
 θρώσκων τις κατὰ κῦμα μέλαιναν φρήχ' ὑπαίξει
 ἰχθύς, ὅς κε φάγησι Λυκάονος ἀργέτα δημόν.
 φθείρεσθ', εἰς ὃ κεν ἄστυ κιχέιομεν Ἴλιου ἱρῆς,
 ὑμεῖς μὲν φεύγοντες, ἐγὼ δ' ὀπιθεν κεραῖζω.
 οὐδ' ὑμῖν ποταμός περ ἐϋρρόος ἀργυροδίνης 130
 ἀρκέσει, ἧ δὴ δηθὰ πολέας ἱερεύετε ταύρους,
 ζωοὺς δ' ἐν δίνῃσι καθίετε μώνυχας ἵππους.
 ἀλλὰ καὶ ὥς ὀλέεσθε κακὸν μόρον, εἰς ὃ κε πάντες
 τίσετε Πατρόκλοιο φόνον καὶ λοιγὸν Ἀχαιῶν,
 οὓς ἐπὶ νηυσὶ θοῇσιν ἐπέφνετε νόσφιν ἐμείοι. 135

Asteropaios, strengthened by the river, faces Achilles and is slain.

ὥς ἄρ' ἔφη, ποταμὸς δὲ χολώσατο κηρόθι μᾶλλον,
 ὥρμηεν δ' ἀνὰ θυμόν, ὅπως παύσειε πόνοιο
 δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι
 τόφρα δὲ Πηλέος υἱὸς ἔχων δολιχόσκιον ἔγχος 140
 Ἀστεροπαῖω ἐπᾶλτο, κατακτάμεναι μενεαίνων,
 υἱεῖ Πηλεγόνοιο· τὸν δ' Ἀξιδὸς εὐρυρέεθρος
 γείνατο καὶ Περίβοια, Ἀκεσσαμενοῖο θυγατρῶν

πρεσβυτάτῃ· τῇ γάρ ῥα μίγῃ ποταμὸς βαθυδίνης.
 τῷ ῥ' Ἀχιλεὺς ἐπόρουσεν, ὃ δ' ἀντίος ἐκ ποταμοῖο
 ἔστη ἔχων δύο δοῦρε· μένος δέ οἱ ἐν φρεσὶ θῆκε 145
 Ξάνθος, ἐπεὶ κεχόλωτο δαΐκταμένων αἰζηῶν,
 τοὺς Ἀχιλεὺς ἐδάϊζε κατὰ ῥόον οὐδ' ἐλέαιρεν.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε ποδάρκης διὸς Ἀχιλλεύς·
 τίς πόθεν εἰς ἀνδρῶν, ὃ μευ ἔτλης ἀντίος ἐλθεῖν ; 150
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώσσι.
 τὸν δ' αὖ Πηλεγόνος προσεφώνεε φαίδιμος υἱός·
 „Πηλείδῃ μεγάθυμε, τί ἦ γενεὴν ἐρεεῖνεις ;
 εἴμ' ἐκ Παιονίης ἐριβώλου, τηλόθ' εἰούσης,
 Παίονας ἀνδρας ἄγων δολιχεγχείας· ἦδε δέ μοι νῦν 155
 ἡὼς ἐνδεκάτῃ, ὅτ' ἐς Ἴλιον εἰλήλουθα.
 αὐτὰρ ἐμοὶ γενεὴ ἐξ Ἀξιοῦ εὐρὺν ῥέοντος,
 [Ἀξιοῦ, ὃς κάλλιστον ὕδωρ ἐπὶ γαῖαν ἔησιν,]
 ὃς τέκε Πηλεγόνα κλυτὸν ἔγχεϊ· τὸν δ' ἐμέ φασι
 γείνασθαι· νῦν αὖτε μαχώμεθα φαίδιμ' Ἀχιλλεῦ.“ 160
 ὣς φάτ' ἀπειλήσας, ὃ δ' ἀνέσχετο διὸς Ἀχιλλεύς
 Πηλιάδα μελίην· ὃ δ' ἁμαρτῇ δούρασιν ἀμφὶς
 ἦρως Ἀστεροπαῖος, ἐπεὶ περιδέξιος ἦεν·
 καί ῥ' ἐτέρῳ μὲν δουρὶ σάκος βάλεν, οὐδὲ διὰ πρὸ
 ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο· 165
 τῷ δ' ἐτέρῳ μιν πῆχυν ἐπιγράβδην βάλε χειρὸς
 δεξιτερῆς, σύτο δ' αἷμα κελαϊνεφές· ἡ δ' ἱπὲρ αὐτοῦ
 γαίῃ ἐνεστήρικτο λιλαιομένη χρὸς ἄσαι.
 δεύτερος αὖτ' Ἀχιλεὺς μελίην ἰθυπτίωνα
 Ἀστεροπαΐφ' ἐφῆκε κατακτάμεναι μενεαίνων. 170
 καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὃ δ' ὑψηλὴν βάλεν ὄχθην,
 μεσσοπαλὲς δ' ἄρ' ἔθηκε κατ' ὄχθης μέιλινον ἔγχος.
 Πηλείδης δ' ἄορ ὄξυ ἐρυσσάμενος παρὰ μηροῦ
 ἄλτ' ἐπὶ οἱ μεμαῶς· ὃ δ' ἄρα μελίην Ἀχιλῆος
 οὐ δύνατ' ἐκ κρημνοῖο ἐρύσσαι χειρὶ παχείῃ· 175

τρὶς μὲν μιν πέλέμιζεν ἐρύσσεσθαι μενεαίνων,
 τρὶς δὲ μεθήκε βίης· τὸ δὲ τέτρατον ἤθελε θυμῷ
 ἄξαι ἐπιγνάμψας δόρυ μείλινον Αἰακίδαο,
 ἀλλὰ πρὶν Ἀχιλεὺς σχεδὸν ἄορι θυμὸν ἀπηύρα.
 γαστέρα γάρ μιν τύψε παρ' ὀμφαλόν, ἐκ δ' ἄρα πᾶσαι 180
 χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὅσσε κάλυπεν
 ἀσθμαίνοντ'. Ἀχιλεὺς δ' ἄρ' ἐνὶ στήθεσσιν ὀρούσας
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ηὔδα·

κεῖσ' οὕτω· χαλεπὸν τοι ἐρυσθενέος Κρονίωνος
 παισὶν ἐρίζεμεναι ποταμοῖο περ ἐκγεγαῶτι 185
 φῆσθα σὺ μὲν ποταμοῦ γένος ἔμμεναι εὐρὺν ρέοντος,
 αὐτὰρ ἐγὼ γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.
 τίκτε μ' ἀνὴρ πολλοῖσιν ἀνάσσων Μυρμιδόνεσσιν,
 Πηλεὺς Αἰακίδης· ὁ δ' ἄρ' Αἰακὸς ἐκ Διὸς ἦεν.
 τῷ κρείσσων μὲν Ζεὺς ποταμῶν ἀλιμυρῆντων, 190
 κρείσσων αὖτε Διὸς γενεῇ ποταμοῖο τέτυκται
 καὶ γὰρ σοὶ ποταμός γε πάρα μέγας, εἰ δύναται τι
 χραῖσμεῖν· ἀλλ' οὐκ ἔστι Διὶ Κρονίῳνι μάχεσθαι,
 τῷ οὐδὲ κρείων Ἀχελώϊος ἰσοφαρίζει,
 οὔτε βαθυρρέϊται μέγα σθένης Ὠκεανοῖο, 195
 ἐξ οὗ περ πάντες ποταμοὶ καὶ πᾶσα θάλασσα
 καὶ πᾶσαι κρῆναι καὶ φρεῖατα μακρὰ νάουσιν·
 ἀλλὰ καὶ ὃς δίδοικε Διὸς μεγάλῳιο κεραυνὸν
 δεινὴν τε βροντὴν, ὅτ' ἀπ' οὐρανόθεν σμαραγῆσσι.

The river then bids him stay the slaughter : but in vain.

ἦ ῥα, καὶ ἐκ κρημνοῦ ἐρύσσατο χάλκεον ἔγχος, 200
 τὸν δὲ κατ' αὐτόθι λεῖπεν, ἐπεὶ φίλον ἦτορ ἀπηύρα,
 κείμενον ἐν ψαμάθοισι, δίαινε δέ μιν μέλαν ὕδωρ.
 τὸν μὲν ἄρ' ἐγγέλυές τε καὶ ἰχθύες ἀμφεπένοντο,
 δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες.
 αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Παίονας ἵπποκορυστάς, 205
 οἳ ῥ' ἔτι πᾶρ ποταμὸν πεφοβῆατο δινήεντα,

ὥς εἶδον τὸν ἄριστον ἐνὶ κρατερῇ ὕσμινῃ
 χέρσ' ὕπο Πηλείδαο καὶ ἄορι Ἰφι δαμέντα.
 ἔνθ' ἔλε Θερσίλοχόν τε Μύδωνά τε Ἀστυπυλόν τε
 Μνήσόν τε Θρασίον τε καὶ Αἰνιον ἦδ' Ὀφελέστην· 210
 καὶ νύ κ' ἔτι πλέονας κτάνε Παίονας ὠκύς Ἀχιλλεύς,
 εἰ μὴ χωσάμενος προσέφη ποταμὸς βαθυδίνης,
 ἀνέρι εἰσάμενος, βαθέης δ' ἐκ φθέγξατο δίνης·

ὦ Ἀχιλεῦ, περὶ μὲν κρατέεις, περὶ δ' αἵσυλα ῥέξεις
 ἀνδρῶν· αἰεὶ γάρ τοι ἀμύνουσιν θεοὶ αὐτοί. 215
 εἴ τοι Τρῶας ἔδωκε Κρόνου παῖς πάντας ὀλέσσαι,
 ἐξ ἐμέθεν γ' ἐλάσας πεδὶον κάτα μέρμερα ῥέζε·
 πλήθει γὰρ δὴ μοι νεκύων ἐρατεινὰ ῥέεθρα,
 οὐδὲ τί πη δύναμαι προχέειν ῥόον εἰς ἄλα δῖαν
 στεινόμενος νεκύεσσι, σὺ δὲ κτείνεις αἰδῆλως. 220
 ἀλλ' ἄγε δὴ καὶ ἔασον· ἄγῃ μ' ἔχει ὄρχαμε λαῶν.

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκύς Ἀχιλλεὺς·
 ἔσται ταῦτα Σκάμανδρε διοτρεφές, ὥς σὺ κελεύεις.
 Τρῶας δ' οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζων,
 πρὶν ἔλσαι κατὰ ἄστυ καὶ Ἑκτορι πειρηθῆναι 225
 ἀντιβίην, ἣ κέν με δαμάσσεται, ἥ κεν ἐγὼ τόν.

ὥς εἰπὼν Τρῶεσσιν ἐπέσσυτο δαίμονι ἴσος.
 καὶ τότε Ἀπόλλωνα προσέφη ποταμὸς βαθυδίνης·
 ὦ πόποι ἀργυρότοξε, Διὸς τέκος, οὐ σύ γε βουλὰς
 εἰρύσαιο Κρονίωνος, ὃ τοι μάλα πόλλ' ἐπέτελλε 230
 Ἰρῶσι παρεστάμεναι καὶ ἀμύνειν, εἰς ὃ κεν ἔλθῃ
 δεῖλος ὅψ' ἐδύν, σκιάσῃ δ' ἐρίβωλον ἄρουραν.

Achilles leaps into the river, who rises in wrath upon him, pursues him, and well nigh conquers.

ἦ, καὶ Ἀχιλλεὺς μὲν δουρὶ κλυτὸς ἐνθορε μέσσω
 κρημνοῦ ἀπαΐξας· ὃ δ' ἐπέσσυτο οἰδματι θύων,
 πάντα δ' ὄρινε ῥέεθρα κυκώμενος, ὥσε δὲ νεκροὺς 235
 πολλοὺς, οἳ ῥα κατ' αὐτὸν ἄλις ἔσαν, οὓς κτάν' Ἀχιλλεύς·

τοὺς ἔκβαλλε θύραζε μεμυκῶς ἤντε ταῦρος,
 χέρσονδε· ζωὺς δὲ σάω κατὰ καλὰ ῥέεθρα,
 κρύπτων ἐν δίνησι βαθείησιν μεγάλῃσι
 δεινὸν δ' ἄμφ' Ἀχιλλῆα κυκώμενον ἵστατο κῦμα, 240
 ὦθει δ' ἐν σάκεϊ πίπτων ῥόος· οὐδὲ πόδεσιν
 εἶχε στηρίξασθαι· ὁ δὲ πτελέην ἔλε χερσὶν
 εὐφυνέα μεγάλην· ἣ δ' ἐκ ῥιζῶν ἐριποῦσα
 κρημνὸν ἅπαντα διῶσεν, ἐπέσχε δὲ καλὰ ῥέεθρα
 ὄξοισιν πυκινούσι, γεφύρωσεν δὲ μιν αὐτὸν 245
 εἴσω πᾶσ' ἐριποῦσ'· ὁ δ' ἄρ' ἐκ δίνης ἀνορούσας
 ἦιξεν πεδίοιο ποσὶ κραιπνοῖσι πέτεσθαι,
 δείσας· οὐδέ τ' ἔληγε θεὸς μέγας, ὦρτο δ' ἐπ' αὐτῷ
 ἀκροκελαινιών, ἵνα μιν παύσειε πόνοιο
 δῶσιν Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι 250
 Πηλεΐδης δ' ἀπόρουσεν ὅσον τ' ἐπὶ δουρὸς ἐρωή,
 αἰετοῦ οἴματ' ἔχων μέλανος, τοῦ θηρητῆρος,
 ὃς θ' ἅμα κάρτιωτός τε καὶ ὤκιωτος πετεηνῶν.
 τῷ εἰκὼς ἦιξεν, ἐπὶ στηθεσσι δὲ χαλκὸς
 σμερδαλέον κονάβιζεν· ὑπαιθα δὲ τοῖο λιασθεὶς 255
 θεῦγ', ὁ δ' ὅπισθε ῥέων ἔπετο μέγαλιν ὀρυμαγδῷ.
 ὥς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
 ἄμ φυτὰ καὶ κήπους ὕδατι ῥόον ἡγεμονεύη
 χερσὶ μάκελλαν ἔχων, ἀμάρης ἐξ ἔχματα βάλλων·
 τοῦ μὲν τε προρέοντος ὑπὸ ψηφίδες ἅπασαι 260
 ὀχλεῦνται· τὸ δέ τ' ὦκα κατειβόμενον κελαρύζει
 χώρῃ ἐνὶ προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα·
 ὥς αἰεὶ Ἀχιλλῆα κιχήσατο κῦμα ῥόοιο
 καὶ λαυψηρὸν ἔοντα· θεοὶ δέ τε φέρτεροι ἀνδρῶν.
 ὅσσάκι δ' ὀρμήσειε ποδάρκης δῖος Ἀχιλλεὺς 265
 στήναι ἐναντίβιον, καὶ γνόμεναι, εἴ μιν ἅπαντες
 ἀθάνατοι φοβέουσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
 τοσσάκι μιν μέγα κῦμα διυπετέος ποταμοῖο
 πλάζ' ὤμους καθύπερθεν· ὁ δ' ὑψόσε ποσσὶν ἐπήδα

θυμῷ ἀνιάζων· ποταμὸς δ' ὑπὸ γούνατ' ἐδάμνα 270
 λάβρος ὑπαιθα ῥέων, κονίην δ' ὑπέρεπτε ποδοῖν.

Achilles prays to Zeus for aid: Poseidaon and Athene come to strengthen him.

Πηλείδης δ' ᾤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 Ζεῦ πάτερ, ὥς οὐ τίς με θεῶν ἐλεεινὸν ὑπέστη
 ἐκ ποταμοῖο σαῶσαι· ἔπειτα δὲ καὶ τι πάθοιμι.
 ἄλλος δ' οὐ τίς μοι τόσον αἴτιος Οὐραυνίωνων, 275

ἀλλὰ φίλη μήτηρ, ἣ με ψεύδεσσιν ἔθελγεν·
 ἦ μ' ἔφατο Τρώων ὑπὸ τείχεϊ θωρηκτάων
 λαιψηροῖς ὀλέεσθαι Ἀπόλλωνος βελέεσσιν.
 ὥς μ' ὄφελ' Ἑκτωρ κτείνειν, ὃς ἐνθάδε γ' ἔτραφ' ἄριστος·
 τῇ κ' ἀγαθὸς μὲν ἔπεφν', ἀγαθὸν δέ κεν ἐξενάριξε. 280

νῦν δέ με λευγαλέῳ θανάτῳ εἵμαρτο ἀλῶναι
 ἐρχθέντ' ἐν μεγάλῳ ποταμῷ, ὥς παῖδα συφορβόν,
 ὃν ῥά τ' ἐναυλος ἀποέρσῃ χειμῶνι περῶντα.

ὥς φάτο, τῷ δὲ μάλ' ὤκα Ποσειδάων καὶ Ἀθήνη
 στήτην ἐγγὺς ἰόντε, δέμας δ' ἀνδρεσσιν εἰκτην, 285
 χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσι.
 τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων·

Πηλείδη, μήτ' ἄρ τι λῖν τρέε μήτε τι τάρβει·
 τοίω γάρ τοι νῶι θεῶν ἐπιταρβρόθω εἰρέν,
 Ζηνὸς ἐπαινήσαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη· 290
 ὥς οὐ τοι ποταμῷ γε δαμήμεναι αἰσιμόν ἐστιν·
 ἀλλ' ὅδε μὲν τάχα λωφήσει, σὺ δὲ εἴσεται αὐτός·
 αὐτάρ τοι πυκινῶς ὑποθησόμεθ', αἶ κε πίθῃαι·

μὴ πρὶν παύειν χεῖρας ὁμοίου πολέμοιο,
 πρὶν κατὰ Ἰλίουφί κλυτὰ τείχεα λαὸν ἐέλσαι 295
 Τρωικόν, ὃς κε φύγησι. σὺ δ' Ἑκτορι θυμὸν ἀπούρας
 ἄψ' ἐπὶ νῆας ἵμεν· δίδομεν δέ τοι εὖχος ἀρέσθαι.

τὼ μὲν ἄρ' ὥς εἰπόντε μετ' ἀθανάτους ἀπεβήτην,
 αὐτὰρ ὁ βῆ (μέγα γάρ ῥα θεῶν ὦτρυνεν ἐφετμή)

ἐς πεδίον· τὸ δὲ πᾶν πλῆθ' ὕδατος ἐκχυμένοιο, . 300
πολλὰ δὲ τεύχεα καλὰ δαϊκταμένων αἰζηῶν
πλῶν καὶ νέκυες. τοῦ δ' ὑψόσε γούνατ' ἐπήδα
πρὸς ῥόον αἰσσοντος ἄν' ἰθύν, οὐδέ μιν ἴσχευ
εὐρὺ ῥέων ποταμός· μέγα γὰρ σθένης ἔμβαλ' Ἀθήνη,

Skamandros calls Simoeis to join him : and assails Achilles again,
οὐδὲ Σκάμανδρος ἔλῃγε τὸ δν μένος, ἀλλ' ἔτι μᾶλλον 305
χώετο Πηλείωνι, κόρυσσε δὲ κῦμα ῥόοιο
ὑψόσ' ἀειρόμενος, Σιμόεντι δὲ κέκλετ' αὔσας·

φῖλε κασίγνητε, σθένης ἀνέρος ἀμφότεροί περ
σχῶμεν, ἐπεὶ τάχα ἄστυ μέγα Πριάμοιο ἀνακτος
ἐκπέρσει, Τρῶες δὲ κατὰ μόθον οὐ μενέουσιν. 310

ἀλλ' ἐπάμυνε τάχιστα, καὶ ἐμπύπληθι ῥέεθρα
ὕδατος ἐκ πηγέων, πάντας δ' ὀρόθυνον ἐναύλους,
ἴσση δὲ μέγα κῦμα, πολὺν δ' ὀρυμαγδὸν ὄρινε
φιτρῶν καὶ λάων, ἵνα παύσομεν ἄγριον ἄνδρα,
ὃς δὴ νῦν κρατέει, μέμονεν δ' ὃ γε ἴσα θεοῖσι. 315

φημὶ γὰρ οὔτε βίην χραισμησέμεν οὔτε τι εἶδος,
οὔτε τὰ τεύχεα καλὰ, τά που μάλα νειόθι λίμνης
κείσεθ' ὑπ' ἱλῦος κεκαλυμμένα· καδ δέ μιν αὐτὸν
εἰλύσω ψαμάθοισιν ἄλις, χέραδος περιχεύας
μυρίον, οὐδέ οἱ ὅστέ' ἐπιστήσονται Ἀχαιοὶ 320
ἀλλέξαι· τόσσην οἱ ἄσιν καθύπερθε καλύψω.
αὐτοῦ οἱ καὶ σῆμα τετεύξεται, οὐδέ τί μιν χρεῶ
ἔσται τυμβοχόης, ὅτε μιν θάπτωσιν Ἀχαιοί.

ἦ, καὶ ἐπῶρτ' Ἀχιλῆϊ κυκώμενος, ὑψόσε θύων,
μορμύρων ἀφρῶ τε καὶ αἵματι καὶ νεκύεσσιν 325
πορφύρεον δ' ἄρα κῦμα διυπετέος ποταμοῖο
ἴστατ' ἀειρόμενον, κατὰ δ' ἤρεε Πηλείωνα.

*Thereupon Here calls Hephaistos : and the Fire-god beats
the Water-god.*

Ἥρη δὲ μέγ' αὔσε περιδείσασ' Ἀχιλῆϊ,

μή μιν ἀποέρσειε μέγας ποταμὸς βαθυδίνης.
αὐτίκα δ' Ἥφαιστον προσεφώνεεν, ὃν φίλον υἱόν· 330
ὄρσοο κυλλοπόδιον, ἐμὸν τέκος· ἅντα σέθεν γὰρ
ἔάνθον δινήεντα μάχῃ ἥσκομεν εἶναι·
ἀλλ' ἐπάμυνε τάχιστα, πιφαύσκειο δὲ φλόγα πολλήν.
αὐτὰρ ἐγὼ Ζεφύροιο καὶ ἄργεστῆο Νότοιο
εἴσομαι ἐξ ἀλόθεν χαλεπὴν ὄρσουσα θύελλαν, 335
ἣ κεν ἀπὸ Τρώων κεφαλᾶς καὶ τεύχεα κῆαι
φλέγμα κακὸν φορέουσα. σὺ δὲ ἔάνθοιο παρ' ὄχθας
δένδρεα καὶ, ἐν δ' αὐτὸν ἔει πυρὶ· μῆδέ σε πάμπαν
μειλιχίοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ·
μῆδὲ πρὶν ἀπόπανε τεὸν μένος, ἀλλ' ὅπότη' ἂν δὴ 340
φθέγξομ' ἐγὼν ἰάχουσα, τότε σχεῖν ἀκάματον πῦρ.
ὣς ἔφαθ', Ἥφαιστος δὲ τιτύσκειτο θεσπιδαῆς πῦρ.
πρῶτα μὲν ἐν πεδίῳ πῦρ δαίετο, καίε δὲ νεκροὺς
πολλούς, οἳ ῥα κατ' αὐτὸν ἄλις ἔσαν, οὓς κτάν' Ἀχιλλεύς.
πᾶν δ' ἐξηράνθη πεδῖον, σχέτο δ' ἀγλαὸν ὕδωρ. 345
ὣς δ' ὅτ' ὀπωρινὸς Βορέης νεοαρδὲ' ἄλωγν
αἰψ' ἀγξηράνῃ· χαίρει δὲ μιν ὅς τις ἐθείρῃ·
ὣς ἐξηράνθη πεδῖον πᾶν, καὶ δ' ἄρα νεκροὺς
κῆεν· ὁ δ' ἐς ποταμὸν τρέψε φλόγα παμφανόωσαν.
καίοντο πετελαί τε καὶ ἰτέαι ἥδὲ μυρῖκαι, 350
καίετο δὲ λωτός τε ἰδὲ θρύον ἥδὲ κύπειρον,
τὰ περὶ καλὰ ῥέεθρα ἄλις ποταμοῖο πεφύκει·
τείροντ' ἐγχέλυές τε καὶ ἰχθύες οἱ κατὰ δίνας,
οἱ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα
πνοιῇ τειρόμενοι πολυμήτιος Ἥφαιστοιο. 355
καίετο δ' ἰς ποταμοῖο ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
Ἥφαιστ', οὐ τις σοί γε θεῶν δύνατ' ἀντιφέρειν,
οὐδ' ἂν ἐγὼ σοί γ' ὦδε πυρὶ φλεγέθοντι μαχοίμην.
λήγ' ἔριδος, Τρώας δὲ καὶ αὐτίκα δῖος Ἀχιλλεύς
ἄσπετος ἐξελάσει· τί μοι ἔριδος καὶ ἀρωγῆς; 360
φῆ πυρὶ καιόμενος, ἀνὰ δ' ἔφλυε καλὰ ῥέεθρα.

ὥς δὲ λέβης ζεῖ ἔνδον ἐπειγόμενος πυρὶ πολλῷ,
 κνίστην μελδόμενος ἀπαλοτρεφέος σιάλοιο
 πάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κείται,
 ὥς τοῦ καλὰ ῥέεθρα πυρὶ φλέγετο, ζέε δ' ὕδωρ· 365
 οὐδ' ἔθελε προρέειν, ἀλλ' ἵσχετο· τεῖρε δ' ἀντὶ μὴ
 Ἥφαιστοιο βίηφι πολύφρονος· αὐτὰρ ὁ γ' Ἥρην
 πολλὰ λισσόμενος ἔπεα πτερόεντα προσηύδα·

Ἥρη, τίπτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν
 ἐξ ἄλλων; οὐ μὲν τοι ἐγὼ τόσον αἰτιὸς εἰμι, 370
 ὅσσον οἱ ἄλλοι πάντες, ὅσοι Τρώεσσιν ἄρωγοί.
 ἀλλ' ἦ τοι μὲν ἐγὼν ἀποπαύσομαι, εἰ σὺ κελεύεις,
 πανέσθω δὲ καὶ οὗτος. ἐγὼ δ' ἐπὶ καὶ τόδ' ὁμοῦμαι,
 μὴ ποτ' ἐπὶ Τρώεσσιν ἀλεξήσῃεν κακὸν ἦμαρ,
 μῆδ' ὅπότ' ἂν Τροίῃ μαλερῇ πυρὶ πᾶσα δάηται 375
 καιομένη, καίωσι δ' ἀρήιοι νῆες Ἀχαιῶν.

αὐτὰρ ἐπεὶ τό γ' ἄκουσε θεὰ λευκώλενος Ἥρη,
 αὐτίκ' ἄρ' Ἥφαιστον προσεφώνεεν, ὃν φίλον υἱόν·
 Ἥφαιστε, σχέο, τέκνον ἀγακλεές· οὐ γὰρ ἔοικεν 380
 ἀθάνατον θεὸν ὦδε βροτῶν ἔνεκα στυφελίζειν.

ὥς ἔφαθ', Ἥφαιστος δὲ κατέσβεσε θεσπιδαῆς πῦρ,
 ἄψορρόν δ' ἄρα κύμα κατέστυτο καλὰ ῥέεθρα.
 αὐτὰρ ἐπεὶ Ξάνθοιο δάμη μένος, οἱ μὲν ἔπειτα
 παυσάσθην· Ἥρη γὰρ ἐρύκακε χωομένη περ.

Quarrels of the other gods, Ares, Athene, Aphrodite.

ἐν δ' ἄλλοισι θεοῖσιν ἔρις πέσε βεβριθυῖα 385
 ἀργαλή, δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο·
 σὺν δ' ἔπεσον μεγάλῃ πατάγῃ, βράχε δ' εὐρέϊα χθών,
 ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός. αἶε δὲ Ζεὺς
 ἤμενος Οὐλύμπῳ· ἐγέλασσε δὲ αἱ φίλον ἦτορ
 γηθοσύνη, ὅθ' ὀράτο θεοὺς ἔριδι ξυνιόντας. 390
 ἐνθ' οἳ γ' οὐκέτι δηρὸν ἀφέστασαν· ἦρχε γὰρ Ἄρης
 ῥινοτόρος, καὶ πρῶτος Ἀθηναίῃ ἐπόρουσε

- χάλκεον ἔγχος ἔχων, καὶ ὀνείδειον φάτο μῦθον·
 τίπτ' αὖτ' ὦ κυνάμυια θεοὺς ἔριδι ξυνελαύνεις
 θάρσος ἄητον ἔχουσα, μέγας δέ σε θυμὸς ἀνῆκεν ; 395
 ἦ οὐ μέμνη ὅτε Τυδείδην Διομήδε' ἀνῆκας
 οὐτάμεναι, αὐτῇ δέ πανόψιον ἔγχος ἔλοῦσα
 ἰθὺς ἐμεῦ ὤσας, διὰ δέ χροά καλὸν ἔδαψας ;
 τῆ σ' αὖ νῦν οἶω ἀποτισέμεν, ὅσσα μ' ἔοργας.
 ὥς εἰπὼν οὔτησε κατ' αἰγίδα θυσσανόεσσαν 400
 σμερδαλέην, ἣν οὐδὲ Διὸς δάμνησι κεραυνός·
 τῇ μιν Ἄρης οὔτησε μαιφόνος ἔγχεϊ μακρῷ.
 ἦ δ' ἀναχασσαμένη λίθον εἴλετο χειρὶ παχείῃ
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε,
 τόν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὔρον ἀρούρης· 405
 τῷ βάλε θούρον Ἄρηα κατ' αὐχένα, λῦσε δέ γυνῖα.
 ἐπτά δ' ἐπέσχε πέλεθρα πεσών, ἐκόνισε δέ χαίτας,
 τεύχεά τ' ἀμφαράβησε· γέλασσε δὲ Παλλὰς Ἀθήνη.
 καὶ οἱ ἐπευχομένη ἔπεα πτερόεντα προσηύδα·
 νηπύτῃ, οὐδὲ νύ πώ περ ἐπεφράσω, ὅσπον ἀρείων 410
 εὐχομ' ἐγὼν ἔμεναι, ὅτι μοι μένος ἰσοφαρίζεις.
 οὕτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνοις,
 ἦ τοι χωρόμενη κακὰ μήδεσαι, οὐνεκ' Ἀχαιοὺς
 κάλλιπες, αὐτὰρ Τρῶσιν ὑπερφιάλοισιν ἀμύνεις.
 ὥς ἄρα φωνήσασα πάλιν τρέπεν ὅσσε φαεινῷ 415
 τὸν δ' ἄγε χειρὸς ἔλοῦσα Διὸς θυγάτηρ Ἀφροδίτη
 πυκνὰ μάλα στενάχοντα· μόγις δ' ἐσαγείρετο θυμόν.
 τὴν δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη,
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 ὦ πόποι, αἰγιώχοιο Διὸς τέκος, ἀτρυνώνη, 420
 καὶ δὴ αὖθ' ἡ κυνάμυια ἄγει βροτολοιογὸν Ἄρηα
 δηίου ἐκ πολέμοιο κατὰ κλόνον· ἄλλὰ μέτελθε.
 ὥς φάτ', Ἀθηναίη δὲ μετέσσυτο, χαίρει δὲ θυμῷ,
 καὶ ῥ' ἐπιεισαμένη πρὸς στήθεα χειρὶ παχείῃ
 ἤλασε· τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ. 425

τῶ μὲν ἄρ' ἄμφω κείμεντο ἐπὶ χθονὶ πουλυβοτείρῃ,
ἣ δ' ἄρ' ἐπευχομένη ἔπεα πτερόεντ' ἀγόρευε·

τοιοῦτοι νῦν πάντες, ὅσοι Τρώεσσιν ἄρωγοί,
εἶεν, ὅτ' Ἀργείοισι μαχοίατο θωρηκτῆσιν,
ᾧδὲ τε θαρσαλέοι καὶ τλήμονες, ὥς Ἀφροδίτῃ 430
ἦλθεν Ἄρῃ ἐπίκουρος, ἐμὴ μένει ἀντιώωσα·
τῇ κεν δὴ πάλαι ἄμμες ἐπαυσάμεθα πτολέμοιο
Ἰλίου ἐκπέρσαντες ἐνκτίμενον πτολίεθρον.
ὥς φάτο, μείδῃσεν δὲ θεὰ λευκώλενος Ἥρῃ.

Poseidon vainly strives to provoke Apollo.

αὐτὰρ Ἀπόλλωνα προσέφη κρείων ἐνοσίχθων· 435

Φοῖβε, τί ἦ δὴ νῶϊ δέεσταμεν; οὐδὲ ἔοικεν
ἄρξάντων ἐτέρων· τὸ μὲν αἰσχίον, αἶ κ' ἀμαχητὶ
ἴομεν Οὐλυμπόνδε Διὸς ποτὶ χαλκοβατὲς δῶ.
ἄρχε· σὺ γὰρ γενεῇφι νεώτερος· οὐ γὰρ ἐμοὶ γε 440
καλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.

νηπύτι', ὥς ἄνοον κραδίην ἔχες· οὐδέ νυ τῶν περ
μέμνηται, ὅσα δὴ πάθομεν κακὰ Ἴλιον ἄμφι
μοῦνοι νῶϊ θεῶν, ὅτ' ἀγῆνορι Λαομέδοντι
παρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν
μισθῷ ἐπὶ ῥήτῃ· ὁ δὲ σημαίνων ἐπέτελλεν. 445

ἦ τοι ἐγὼ Τρώεσσι πόλιν πέρι τείχος ἔδειμα
εὐρύ τε καὶ μάλα καλόν, ἔν' ἄρρηκτος πόλις εἴη·
Φοῖβε, σὺ δ' εἰλίποδας ἔλικας βούς βουκολέεσκες
Ἰδης ἐν κνημοῖσι πολυπτύχου ὑλήεσσης.
ἀλλ' ὅτε δὴ μισθοῖο τέλος πολυγηθῆες ὄραι 450
ἐξέφερον, τότε νῶϊ βιήσατο μισθὸν ἅπαντα

Λαομέδων ἔκπαγλος, ἀπειλήσας δ' ἀπέπεμπε.
σὺν μὲν ὁ γ' ἠπείλησε πόδας καὶ χεῖρας ὑπερθε
δήσειν, καὶ περάαν νήσων ἐπὶ τηλεδαπάρων·
στεῦτο δ' ὁ γ' ἀμφοτέρων ἀπολεψέμεν οὐατα χαλκῷ. 455
νῶϊ δέ τ' ἄψορροὶ κίομεν κεκοτῆότι θυμῷ,

μισθοῦ χωόμενοι, τὸν ὑποστὰς οὐκ ἐτέλεσσε.
 τοῦ δὴ νῦν λαοῖσι φέρεις χάριν, οὐδὲ μεθ' ἡμέων
 πειρᾷ ὥς κε Τρῶες ὑπερφίαλοι ἀπόλωνται
 πρόχην κακῶς σὺν πασι καὶ αἰδοίης ἀλόχοισι. 460
 τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·
 ἐννοσίγαι', οὐκ ἂν με σαόφρονα μυθήσαιο
 ἔμμεναι, εἰ δὴ σοί γε βροτῶν ἔνεκα πτολεμῖξω
 δειλῶν, οἱ φύλλοισιν εἰκότες ἄλλοτε μὲν τε
 ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες, 465
 ἄλλοτε δὲ φθινύθουσιν ἀκήριοι. ἀλλὰ τάχιστα
 παυσώμεσθα μάχης· οἱ δ' αὐτοὶ δηριάσθων.
 ὥς ἄρα φωνήσας πάλιν ἐτράπετ'· εἶδετο γάρ ῥα
 πατροκασιγνήτιο μιγήμεναι ἐν παλάμῃσι.

Artemis rebukes Apollon, and is beaten by Hera.

τὸν δὲ κασιγνήτη μάλα νείκεσε, πότνια θηρῶν 470
 [Ἄρτεμις ἀγροτέρη, καὶ ὀνειδείων φάτο μῦθον].
 φεύγεις δὴ ἐκάεργε, Ποσειδάωνι δὲ νίκην
 πᾶσαν ἐπέτρεψας, μέλεον δέ οἱ εὖχος ἔδωκας.
 νηπύτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὐτῶς ;
 μή σε νῦν ἔτι πατὴρ ἐνὶ μεγάροισιν ἀκούσω 475
 εὐχομένου, ὥς τὸ πρὶν ἐν ἀθανάτοισι θεοῖσιν,
 ἅντα Ποσειδάωνος ἐναντίβιον πολεμίζειν.
 ὥς φάτο, τὴν δ' οὐ τι προσέφη ἐκάεργος Ἀπόλλων,
 ἀλλὰ χολωσαμένη Διὸς αἰδοίη παράκοιτις
 [νείκεσεν ἰοχέαιραν ὀνειδείους ἐπέεσσι]. 480
 πῶς δὲ σὺ νῦν μέμονας κύον ἄδδεις ἀντὶ ἐμείο
 στήσασθαι ; χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι
 τοξοφόρῳ περ εἴουση, ἐπεὶ σε λέοντα γυναιξὶ
 Ζεὺς θῆκεν, καὶ ἔδωκε κατακτάμεν, ἣν κ' ἐθέλῃσθα.
 ἦ τοι βέλτερόν ἐστι κατ' οὐρεα θήρας ἐναίρειν 485
 ἀγροτέρας τ' ἐλάφους ἢ κρείσσοσιν Ἰφι μάχεσθαι.
 εἰ δ' ἐθέλεις, πολέμοιο δαήμεναι, ὄφρ' εὖ εἰδῇς,

ὄσσον φερτέρῃ εἴμ', ὅτι μοι μένος ἀντιφερίζεις.

ἦ ῥα, καὶ ἀμφοτέρας ἐπὶ καρπῷ χεῖρας ἔμαρπτε
σκαιῇ, δεξιτερῇ δ' ἄρ' ὅπ' ὤμων αἶνυτο τόξα, 490

αὐτοῖσιν δ' ἄρ' ἔθεινε παρ' οὐατα μειδιόωσα
ἐντροπαλιζομένην· ταχέες δ' ἔκπιπτον ὀιστοί.
δακρυόεσσα δ' ὑπαιθα θεὰ φύγεν ὥς τε πέλεια,
ἦ ῥά θ' ὑπ' ἱρηκος κοίλῃν εἰσέπτατο πέτρην,
χηραμόν· οὐδ' ἄρα τῇ γε ἀλώμεναι αἰσιμον ἦεν· 495
ὥς ἡ δακρυόεσσα φύγεν, λίπε δ' αὐτόθι τόξα.

Λητῷ δὲ προσέειπε διάκτορος ἀργεῖφόντης·

Λητοῖ, ἐγὼ δέ τοι οὐ τι μαχήσομαι· ἀργαλέον δὲ
πληκτίζεσθ' ἀλόχοισι Διὸς νεφεληγερέταο·
ἀλλὰ μάλα πρόφρασσα μετ' ἀθανάτοισι θεοῖσιν 500
εὖχεσθαι ἐμὲ νικῆσαι κρατερῇφι βίηφιν.

ὥς ἄρ' ἔφη, Λητῷ δὲ συναίνυτο καμπύλα τόξα
πεπτεῶτ' ἄλλυδις ἄλλα μετὰ στροφάλιγγι κονίης.
ἡ μὲν τόξα λαβούσα πάλιν κίε θυγατέρος ἧς·
ἡ δ' ἄρ' Ὀλυμπον ἵκανε Διὸς ποτὶ χαλκοβατὲς δῶ, 505
δακρυόεσσα δὲ πατρὸς ἐφέζετο γούνασι κούρη,
ἀμφὶ δ' ἄρ' ἀμβρόσιος ἑανὸς τρέμε· τὴν δὲ προτὶ οἷ
εἶλε πατὴρ Κρονίδης, καὶ ἀνείρετο ἡδὺ γελάσσας·

τίς νύ σε τοιάδ' ἔρεξε φίλον τέκος Οὐρανιώνων
[μαψιδίως, ὥσεί τι κακὸν ῥέζουσιν ἐνωπῇ] ; 510

τὸν δ' αὖτε προσέειπεν εὐστέφανος κελαδεινῇ·
σὴ μ' ἄλοχος στυφέλιξε πάτερ, λευκώλενος Ἥρη,
ἐξ ἧς ἀθανάτοισιν ἔρις καὶ νεῖκος ἐφήπται.

Apollo defends Troy: Priam bids them open the gates.

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
αὐτὰρ Ἀπόλλων Φοῖβος ἐδύσετο Ἴλιον ἱρὴν· 515

μέμβλετο γάρ οἱ τείχος ἐνδμήτοιο πόλης,
μὴ Δαναοὶ πέρσειαν ὑπὲρ μόρον ἡματι κείνῃ.
οἱ δ' ἄλλοι πρὸς Ὀλυμπον ἦσαν θεοὶ αἰὲν ἐόντες,

οἱ μὲν χωόμενοι, οἱ δὲ μέγα κυδιώοντες·
 κὰδ δ' ἔξον παρὰ πατρὶ κελαϊνεφεῖ· αὐτὰρ Ἀχιλλεὺς 520
 Τρῶας ὁμῶς αὐτοὺς τ' ὄλεκεν καὶ μώνυχας ἵππους.

ὥς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἔκηται
 ἄστεος αἰθομένοιο, θεῶν δέ ἐ μῆνις ἀνῆκε,
 πᾶσι δ' ἔθηκε πόνον, πολλοῖσι δὲ κήδε' ἔφηκεν,
 ὥς Ἀχιλεὺς Τρῶεσσι πόνον καὶ κήδε' ἔθηκεν. 525

ἐσθήκει δ' ὁ γέρων Πριάμος θείου ἐπὶ πύργου,
 ἐς δ' ἐνόησ' Ἀχιλῆα πελώριον· αὐτὰρ ὑπ' αὐτοῦ
 Τρῶες ἄφαρ κλονέοντο πεφυζότες, οὐδέ τις ἀλκή
 γίγνεθ'· ὁ δ' οἰμώζας ἀπὸ πύργου βαίνει χαμᾶζε,
 ὀτρύνων παρὰ τείχος ἀγακλειτοὺς πυλαωρούς· 530

πεπταμένας ἐν χερσὶ πύλας ἔχετ', εἰς ὃ κε λαοὶ
 ἔλθωσι προτὶ ἄστρ' πεφυζότες· ἦ γὰρ Ἀχιλλεὺς
 ἐγγὺς ὅδε κλονέων· νῦν οἷω λόγι' ἔσεσθαι
 αὐτὰρ ἐπεὶ κ' ἐς τείχος ἀναπνεύσωσιν ἀλέντες,
 αὐτίς ἐπανθήμεναι σανίδας πυκινῶς ἀραρυίας· 535
 δεῖδια γὰρ μὴ οὐλὸς ἀνὴρ ἐς τείχος ἄληται.

ὥς ἔφαθ', οἱ δ' ἄνεσάν τε πύλας καὶ ἀπῶσαν ὀχῆας·
 αἱ δὲ πετασθεῖσαι τεύξαν φάος· αὐτὰρ Ἀπόλλων
 ἀντίος ἐξέθορε, Τρώων ἵνα λοιγὸν ἀλάλκοι
 οἱ δ' ἰθὺς πόλιος καὶ τείχεος ὑψηλοῖο 540

δίψῃ καρχαλέοι, κεκονιμένοι ἐκ μεδίοιο,
 φεῦγον· ὁ δὲ σφεδανὸν ἔφεπ' ἔγχεϊ· λύσσα δέ οἱ κῆρ
 αἰὲν ἔχε κρατερή, μενέαινε δὲ κῦδος ἀρέσθαι.

*Agenor awaits Achilles and strikes him with his spear; Achilles
 turns upon him, but he is saved by Apollo.*

ἐνθα κεν ὑψίπυλον Τροίην ἔλον υἱὲς Ἀχαιῶν,
 εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα δῖον ἀνῆκε, 545
 φῶτ' Ἀντήνορος υἱὸν ἀμύμονά τε κρατερόν τε.
 ἐν μὲν οἱ κραδίῃ θάρσος βάλε, παρ δέ οἱ αὐτὸς
 ἔσθη, ὅπως θανάτοιο βαρείας κῆρας ἀλάλκοι,

φηγῇ κεκλιμένος· κεκάλυπτο δ' ἄρ' ἡέρι πολλῇ.
 αὐτὰρ ὃ γ' ὥς ἐνόησεν Ἀχιλλῆα πτολίπορθον, 550
 ἔσση, πολλά δέ οἱ κραδίη πόρφυρε μένοντί·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 ὦ μοι ἐγών· εἰ μὲν κεν ὑπὸ κρατεροῦ Ἀχιλλῆος
 φεύγω, τῇ περ οἱ ἄλλοι ἀτυζόμενοι φοβέονται,
 αἰρήσει με καὶ ὥς, καὶ ἀνάγκιδα δειροτομήσει 555
 εἰ δ' ἂν ἐγὼ τούτους μὲν ὑποκλονέεσθαι ἐάσω
 Πηλεΐδῃ Ἀχιλλῇ, ποσὶν δ' ἀπὸ τείχεος ἄλλῃ
 φεύγω πρὸς πεδίον Ἰλίων, ὅφρ' ἂν ἴκωμαι
 Ἴδης τε κνημοὺς κατὰ τε ῥωπήια δύω·
 ἐσπέριος δ' ἂν ἔπειτα λοεσσάμενος ποταμοῖο, 560
 ἰδρῷ ἀποψυχθεῖς, προτὶ Ἴλιον ἀπονεοίμην.
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός ;
 μή μ' ἀπαιερόμενον πόλιος πεδίονδε νόησῃ,
 καὶ με μεταίξας μάρψῃ ταχέεσσι πόδεσσιν.
 οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ κῆρας ἀλύξαι· 565
 λίην γὰρ κρατερὸς περὶ πάντων ἔστ' ἀνθρώπων·
 εἰ δέ κέν οἱ προπάροιθε πόλιος κατεναντίον ἔλθω·
 καὶ γάρ θην τούτῳ τρωτὸς χρῶς ὀξέει χαλκῷ,
 ἐν δὲ ἴα ψυχὴ, θνητὸν δέ ἔφασ' ἀνθρωποὶ
 [ἔμμεναι· αὐτὰρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάξει]. 570
 ὥς εἰπὼν Ἀχιλλῆα ἀλεῖς μένεν, ἐν δέ οἱ ἦτορ
 ἄλκιμον ὥρματο πτολεμίζειν ἠδὲ μάχεσθαι.
 ἥντε πάρδαλις εἴσι βαθείης ἐκ ξυλόχοιο
 ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῷ
 ταρβεῖ οὐδὲ φοβεῖται, ἐπεὶ κεν ὑλαγμὸν ἀκούσῃ· 575
 εἷ περ γὰρ φθάμενός μιν ἦ οὐτάσῃ ἠὲ βάλησιν,
 ἀλλὰ τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει
 ἀλκῆς, πρίν γ' ἠὲ ξυμβλήμεναι ἠὲ δαμῆναι·
 ὥς Ἀντήνορος υἱὸς ἄγαυοῦ, δῖος Ἀγένηωρ,
 οὐκ ἔθελεν φεύγειν, πρίν πειρήσαιτ' Ἀχιλλῆος, 580
 ἀλλ' ὃ γ' ἄρ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἴσην,

ἐγχείη δ' αὐτοῖο τιτύσκειτο, καὶ μέγ' αὐτεῖ·

ἦ δὴ που μάλ' ἔολπας ἐνὶ φρεσὶ φαίδιμ' Ἀχιλλεῦ,
ἥματι τῷδε πόλιν πέρσειν Τρώων ἀγερῶχων,
νηπύτι', ἦ τ' ἔτι πολλὰ τετεύχεται ἄλγε' ἐπ' αὐτῇ.

585'

ἐν γάρ οἱ πολέες τε καὶ ἄλκιμοι ἄνδρες εἰμέν,
οἱ καὶ πρόσθε φίλων τοκέων ἀλόχων τε καὶ υἱῶν
Ἴλιον εἰρυνόμεσθα· σὺ δ' ἐνθάδε πότμον ἐφέψεις,
ᾧδ' ἔκπαγλος ἐὼν καὶ θαρσαλέος πολεμιστής.

ἦ ῥα, καὶ ὄξυν ἄκοντα βαρείης χειρὸς ὄφῃκε,
καὶ ῥ' ἔβαλε κνήμην ὑπὸ γούνατος οὐδ' ἀφάμαρτεν.
ἀμφὶ δέ μιν κνημὶς νεοτεύκτου κασσιτέριοιο
σμερδαλέον κονάβησε· πάλιν δ' ἀπὸ χαλκὸς ὄρουσε
βλημένου οὐδ' ἐπέρησε, θεοῦ δ' ἠρύκακε δῶρα.

590

Πηλεΐδης δ' ὠρμήσατ' Ἀγήνορος ἀντιθέοιο
δεύτερος· οὐδέ τ' ἔασεν Ἀπόλλων κῦδος ἀρέσθαι,
ἀλλὰ μιν ἐξήρπαξε, κάλυψε δ' ἄρ' ἠέρι πολλῇ,
ἡσύχιον δ' ἄρα μιν πολέμου ἔκπεμπε νέεσθαι.

595

αὐτὰρ ὁ Πηλεΐωνα δόλῳ ἀποέργαθε λαοῦ·
αὐτῷ γὰρ ἐκάεργος Ἀγήνορι πάντα ἑοικὼς
ἔσση πρόσθε ποδῶν· ὁ δ' ἐπέσσυτο ποσσὶ διώκειν.
εἶος ὁ τὸν πεδίοιο διώκετο πυροφόροιο,

600

τρέψας πὰρ ποταμὸν βαθυδινήεντα Σκάμανδρον,
τυτθὸν ὑπεκπροθέοντα· δόλῳ δ' ἄρ' ἔθελγεν Ἀπόλλων,
ὥς αἰεὶ ἔλποιο κιχήσεσθαι ποσὶν οἰσι·

605

τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὁμίλῳ
ἀσπασιοι προτὶ ἄστυ, πόλις δ' ἐμπλητο ἀλέντων.
οὐδ' ἄρα τοί γ' ἔτλαν πόλιος καὶ τείχεος ἐκτὸς
μεῖναι ἔτ' ἀλλήλους, καὶ γινώμεναι, ὅς τε πεφάγοι
ὅς τ' ἔθαν' ἐν πολέμῳ· ἀλλ' ἐσσυμένως ἐσέχυντο
ἐς πόλιν, ὃν τινα τῶν γε πόδες καὶ γούνα σαύσαι.

610

NOTES TO THE ILIAD.

BOOK XXI.

[Notes on Epic Forms are, for convenience, always in these square brackets.]

1. [ἔξον, Epic mongrel aorist, with the σ- of the weak form, but the vowel of the strong form instead of -α: cf. δόσεται, βήσεται, οἶσται, &c.]

[ἐὺρρεος, Epic contraction of ἐυρρε-έ-ος, gen. of ἐυρρε-ής where the Attic dialect would make εὐρρεούς]; in 130 we have the other form, ἐύρροος.

[ποταμοῖο, Epic gen. for ποταμοῦ.] Observe how the river is identified with the river-god, as usual in Hom. Xanthos and Skamandros, two rivers of the Troad.

2. τέκετο [for ἐ-τέκετο. In Homer the augment is optional]: the mid. is usually of the father, the act. of the mother.

3. διατμήξας [from a secondary form τμηγ-, from the stem τεμ- or τμε-, instead of Attic τέμνω], 'cleaving them (the army of Trojans) in twain.'

πέδονδε, 'to the plain' [the Epic suffix -δε, expressing motion to: cf. Ἀθήναςδε for Ἀθήνας-δε, Θύραςδε for Θύρας-δε].

4. φοβέοντο [Ep. impf. uncontracted for ἐ-φοβοῦντο] 'fled,' the earlier meaning of φοβ-, which later expressed the *feeling* of 'fear.'

6. οἱ γὰρ, 'they.' δ, ἦ, τό, and δε, ἦ, υ, were both originally demonstrative or pronominal.

πρηνέες [Epic perf. from πνυγ-], 'in flight,' the perfect expressing the *state*, as it properly does in Greek.

ἡέρα [Ep. for ἀέρα], in its old sense of 'mist.'

7. [πίτνα, impf. of Ep. form *πίτνημι* = *πετάννυμι*, 'to spread']. *ἐρυκόμεν* [Ep. inf. has various forms, -εμεν, -εμεναι, -ειν], 'to check them,' inf. expressing the purpose. It is often called *epexegetic*, explanatory, as it *explains* the full effect of the principal verb.

8. *ἐλειύντο* [Ep. for -οὔντο], 'were hemmed in,' the stem *εἰλ-* (-*FeλF-*) expressing *pressure*. (*F* is called digamma; the *F* was pronounced like a light *v*, and in Homer's time was disappearing from the language.)

9. *ἐν δέ*. The prepositions were originally cases of pronominal stems, and were in Homer's time already fixed and indeclinable. They were next used as *adverbs* to make the cases more precise in meaning: Thus in *ἐν ποταμῷ*, *ποταμῷ* expresses the *place where* by its case, and *ἐν* gives the more precise meaning of 'within.' From this it is but a step to the proper (but later) prepositional use, 'in the river.'

In the intermediate stage the prepositions are found compounded with verbs, but easily separable from them, as here, such separation being called *Tmesis* (*τμήσις*, 'cutting').

ἐν . . . *ἔπεσον* is exactly the English 'they fell . . . in,' where *in* is used adverbially.

βράχε (aor. only found), 'roared,' 'sounded.'

αἰπά, 'deep' [older form *αἰπός*, instead of the commoner *αἰπός*].

10. *ἀμφὶ περὶ*, 'round about.' The prepositions in their adverbial stage tend to accumulate.

Notice *περὶ*, *i* long, as constantly before liquid sounds, since the voice can dwell on the sound: cf. *rēligio*, *rēliquiae*, in Latin.

11. *ἔννεον*, 'swam therein,' = *ἐν-νεον*.

Notice *ἐνθα* before *ἔλισσ-*, which had the digamma, 8.

12. *ὑπό*, *o* long, 10.

'As when before the blast of fire the locusts arise to flee to the river.'

13. *φενγόμεναι*, 7; *ποταμόνδε*, 3.

τὸ δὲ φλέγει ἀκάματον πῦρ. Notice the use of *τό*, 'it blazes, the tireless fire;' the *τό* is not yet quite an article, though it is but a step to the regular article-use from this.

14. *ῥο-μενον* [Epic aor. of simplest form, stem and suffix; so in Indic. *λύτο*, 114; *χύντο*, 181; *πλήτο*, 16; *ῥοτο*, *ἄλτο*, *δέγμεθα*, &c.], 'rising.'

[*ταί* and *τοί* are found in Ep. for *αί* and *οί*.]

15. [Ἀχλλῆος: words in -εὺς make in Ep. -ῆος, -ῆι, -ῆα, &c.]

16. πλήτο [Epic aor. stem πλε-, see 14], 'was filled.'

18. κεκλιμένον μυρῖκησι, 'leaning upon the tamarisks,' the dative, according to the simple Epic usage, describing the *place where*; in later Greek there would have been a prep. See 9.

μυρῖκη, usually long (μυρῖκαι, 350), shortened by licence.

ἴσος orig. had digamma, hence the open vowel.

19. ἔργα, digamma (cf. 'work,' Germ. *werk*).

20. ἐπιστροφάδην, 'turning about,' i.e. 'right and left' promiscuously. The terminations -δα, -δον, -δην, imply *manner*; cf. ἰλα-δόν, 'in troops'; βά-δην, 'at a foot's pace'; ἐξ-ονομα-κλή-δην, 'calling by name'; ἐπεγράβδην (166), 'grazing.'

21. ὕδωρ, digamma (cf. *wasser*, 'water').

22. μεγακῆτος, seems to mean 'monstrous,' from κῆτος, 'a sea beast.' It is used in Od. of the sea, where it probably means, 'full of gulfs' or 'deeps.'

23. Observe -ος of λυμένος, lengthened by stress of the foot (arsis).

24. δαδίδωτες, 'in fear' (for perf. see 6). The stem is δι-, implying 'quick motion' (compare φοβ-, 4); the perf. is, therefore, originally δέδια, but the ε is lengthened by dwelling on it into ει-, as often in Ep. (γεινόμεθα, εὐκλειῶς, εἰν, ὀλοῖός, &c.). So δειδοικα, 198, ξείνος, 42. The lengthening is often due to some lost consonant.

τε, enclitic and devoid of meaning.

ὄν κε λάβῃσι [Epic for λάβῃ, with the old suffix] 'whomsoever he may catch,' indef. use of subjunctive, as in Attic ὃν ἂν λάβῃ.

25. κατὰ δεινοῖο, the stem of δέος, δεινός, δειδω, being, as we have seen, δι-, there was perhaps some trace of a spirant (like English y) sounded after the δ. This would account for the strange fact that vowels are constantly long in Homer before words of this family [εἶδωσιν, ὑπὸ δέσας, ἐπὶ δέος, ἐκυρῆ δεινός]. So περὶ-δέσας, 328, ἀδδεές, 481.

26. κρημνούς, 'the banks.'

κάμει χεῖρας, 'was wearied in his arms,' i.e., 'his arms were weary,' acc. respect.

29. τῶηπότας [Epic perf. from τᾰφ-, 'astonish, alarm'], 'affrighted.'

30. ὀπίσσω, σ doubled as often in Homer, probably on the principle explained in note to line 10.

31. φορέ-εσκον, 'bare,' the termination -σκ- expressing habit; 'the twined corslet' was a defensive garment made probably of twisted strips of skin or leather: or, as some think, of chainwork. It had leather straps attached.

τούς. Observe here the *relative* use of the article, very common.

33. Observe hiatus αὐταρ ὁ | ἄψ, common after first foot. 'But he rushed back against the foe, eager to slay.'

34. [Δαρδανίδαο, Ep. gen. of -δης.]

37. προμολών, 'having come upon him:' the προ- gives the notion of surprise.

ἔρινεν ὀξεί χαλκῷ τάμνε νέους δρηπικας. Observe the double accusative, the second substituted as it were for the first, and defining the action more closely. Such a constr. is common in the simple primitive style of Homer (so ἐν δέ μοι αὐτῇ στήθεσι, xxii. 452; αὐχέν' ἔχουσι λαοκωνίην, id. 325): it is called the σχῆμα καθ' ὅλον καὶ μέρος, 'the figure of whole and part.'

39. [ἦλυθε, Epic aor. for ἦλθε from ἔρχομαι.]

40. ἐπέρασσε, from περάω, prop. 'to take over,' frequently with the idea or intention of *selling* as here.

41. 'The son of Iason' was called Εἰνηος, we are told in the 7th book.

42. ξείνος, 'his friend.' These friendships were lifelong and hereditary: a man rendered all service at all times to his ξείνος.

ἑλύσατο. Notice the difference made here by the middle; the owner of the slave λύει, 'releases'; the friend λύεται, 'gets released,' i.e., 'ransoms.'

43. Lemnos and Imbros are the well-known Archipelago islands; Arisbe is on the Hellespont.

44. ὑπ-εκ-προ-φυγών, 'escaping secretly away.' See note on 10.

45. οἷσι: the possessive ὅς, orig. σφος, *suus*, retained enough of its lost letters to account for the apparent hiatus.

48. καὶ οὐκ (later καίπερ οὐκ), 'even though not' willing.

50. οὐδ' ἔχεν ἔγχεσ. Observe the way in which a principal verb is used here instead of a participle. The primitive style of Homer is marked by a constant tendency to abandon the subordinate construction and revert to principal verbs. This is called Parataxis.

51. β', for βᾶ (which also appears as βρα and βρ), a demonstrative particle, 'then,' often used as here without meaning for metrical purposes, just as 'so,' 'then,' 'eke,' are used in English ballads.

ἀπό, 'away,' with βάλε (tnesis, 9).

52. ὑπό, 'beneath him,' with ἰδάμνα.

[γόνυατ', Epic for γόνυατα, by stress on the first syllable.]

53. εἶπε has digamma: so βρα φεῖπε' (The stem is φε-, Fε-, corrupted from Fок = voc-, whence vox, voco, voice.)

54. ὦ πόποι, a mere exclamation, 'Lo now!' of surprise or vexation. The other interpretation of πόποι, 'Gods,' though as old as the Scholiasts, is almost certainly wrong.

55. [ἔπεφνον, Epic. redupl. syncop. aorist from φεν-, 'kill.']

56. ἐπὶ ῥόφου ἡρόεντος, 'up from the misty Land of Dark,' i.e., from the Under-world of the Dead.

57. οἷον δῆ, 'even as' he has come.

φυγὰν ὑπο (tnesis), 'having escaped.'

59. ὅ, relative, 'who.' πολέας, scanned with two short syllables coalescing into one long (synizesis).

61. γεύσεται may be either fut. or Epic shortened subjunctive for aor. γεύσεται. The latter is more likely after εἴγε, which regularly takes this hortative subjunctive.

Translate: 'Come let him taste.'

[δαίω, Ep. aor. pass. subj. for δαῶ.]

62. ὁμῶς, 'likewise'; ὅμως, 'nevertheless,' though originally, of course, the same word, is distinguished by its accent.

63. 'Or whether the fruitful earth shall keep him back, which keeps a man back, even tho' strong he be.' κατὰ with ἐρύκει.

περ is used like καί (48) where Attic Greek would have καίπερ with a participle.

65. περὶ, adverbial, 'exceedingly,' lit. 'above.'

67. ὁ μὲν . . . Ἀχλλεύς, attributive article, see 13.

68. λάβε γούνων, 'took him by the knees,' gen. as after words of touching or feeling, cf. 65.

70. *λεμένη*, 'eager.' The word literally is 'letting itself go,' and so vividly describes 'desire.' (Originally it had a spirant *yi-ya-mi*, and so the hiatus is accounted for.)

ἔμεναι, 'to glut its hunger,' from stem *α-*, 'to sate.'

The gen. might be taken after *λεμένη*, and *ἔμεναι* added to fill out the sense (epexegetic); or it may be after *ἔμεναι*, which makes rather better sense, and is supported by *λilαιομένη χροδὸς ἄσαι*, 168.

71. *ἔλλισσέτο*, 'prayed' (the *λλ*, either because of a lost consonant (*γλι-* orig.), or on the principle explained above, 10).

72. *ἀκαχμένος* [redupl. from *αχ-*, 'sharp'], 'sharpened.'

73 is wanting in Aristarchus' recension, and is probably inserted to make the connexion smoother.

74. [*αἶδο*, Epic imper., as though from *αἶδομαι*.]

75. 'I am to thee even as (*ἀντί*) a suppliant whom thou must revere,' since such were under special divine protection of Ζεὺς *ἱκέσιος*.

76. 'For in thy house first I tasted the meal of Demeter,' i.e., you were my first master.

ἀκτῆ, from *ἀγ-*, 'to break,' an old Epic word for broken or ground corn.

79. *ἤλφον* (*ἄλφ-δνω*, 'to profit'). 'I brought thee the price of a hundred oxen,' by being sold.

80. *νῦν δὲ λύμην τρις τόσσα πορών*. A disputed passage. It has been often taken as though *λύμην* were opt., 'but now may I be released, giving thrice that sum.'

But the opt. must certainly be long, as it is contracted for *λυ-ί-μην*: and moreover the insertion of a wish breaks the narrative, which runs as follows:—

You took me to Lemnos (78). I was sold for price of 100 oxen (79), and lately (*νῦν δὲ*, 'but now,' it was only a few days ago) I was ransomed for thrice that sum (given by Eetion, 43) (80) [then the escape from Arisbe he omits], and this is the 12th day since my return to Ilion, &c.

What then is Achilles replying to, when, 99, he says 'Speak not to me of ransom'? He is replying to the spirit rather than to the words, for Lycaon *practically* asks for the acceptance of ransom when he says *μή με κτεῖν* (95).

[Observe *τόσσα*, Epic for *τόσα*.]

81. *ὅτ'*, 'since.'

[*ἐλήλουθα*, Epic for *ἐλήλυθα* and perf. of *ἐρχομαι*.]

82. [*της*, Epic dat. fem., from *τέος*, for *σαῖς*.]

83. *μέλλω* που *ἀπεχθίσθαι*, Homeric curious use of *μέλλω*. 'Surely I am like to be hated,' *ἰ.ε.*, 'methinks I must be hateful to.'

So in Od. iv. 200, *μέλλεις* δέ *συ* *ἰδμεναι*, 'thou art like to know it,' *ἰ.ε.*, 'you probably do know it,' and line 94 of same book, *πατέρων* τάδε *μέλλετ'* *ἀκουέμεν*, 'you are like to have heard this.'

85. *γείνατο* [Epic aor. with heightened *γειν-* for *γεν-*, and *α-* of the weak aor.], 'bare' me short-lived.

86. Notice "*Ἄλτω* and "*Ἄλτω*, two Epic forms (the first, by shortening vowel and compensation, from the second).

87. The *Leleges* were an old tribe who were at one time spread over a large part of Greece and Asia Minor. They are mentioned often in close connection with the *Carians*, and in Homer are allies of Troy, and are settled at Pedasos on the Satnioeis, a little Mysian town at the foot of Ida.

90. *πρότοισι* *μετὰ* *πρυλίσσιν*, 'amid the foremost fighters.'

πρόλεις (from *προ-*, no doubt) means 'the front.'

Observe *μετὰ* with dat., 'in the midst of,' only Epic usage.

92. [*ἴσσεται*, Epic 3, sing. fut. of *εἶμι* for *ἔσται*.]

97. *ἐνθήα*: 'kind' or 'faithful' seems to be the meaning of this word in all the passages where it occurs; but derivation is quite doubtful.

98. *ἐπίεσσι*, digammated, see 53, which accounts for *λίσσομενός*. [Epic form of dat. for *ἔπεσι*.]

100. *ἐπισπείν* *αἰσιμον* *ἡμᾶρ*, 'met his day of doom,' a familiar Homeric euphemism for death.

101. *τόφρα*, 'then,' only it implies duration, 'during that time,' 'all that time.'

πεφιδέσθαι [reduplic. Epic aor. of *φείδομαι*], 'to spare.'

[*ἦεν*, Epic impf. of *εἶμι* for *ἦν*.]

102. *ἐπείρασσα*, 'sold,' as above, 40.

103. *οὐκ ἔσθ' ὅς τις φύγῃ*, 'there is not' one who shall escape,' the subjunctive expressing the *possible* or the *expected* thing, and so a slightly varied form of the future, as often in Homer.

104. *Δίῳ*, the second syllable long by metrical licence. (Others think it should be written *Δίω*, the last *o* being long before *προτέρωθεν*; and this resolution of the diphthong suits many other places, as e.g., ii. 325, *ὅε κλέες ὀπποτ' ὀλεῖται*; xxii. 313, *ἔγρῳ πρότερον*).

105. *περὶ δ' αἶ*, 'and above all,' *περὶ* adverbially, as 65.

106. *Φῶς*, vocative use, as often.

107. Notice the splendid dignity and pathos of this simple line, indeed of all this passage. The line has often consoled, and counselled resignation, in ancient times as well as modern.

[*δ' περ*, Epic for *ὅς περ*: *σέο* for *σοῦ*, *πολλὸν* for *πολύ*, the *-ός* declension of *πολύς* being common in Homer for masc. as for fem. in Attic.]

108. [*ὀράς*, resolved and assimilated Epic form for *ὀράεις*, *ὀράς*.]

111. *δεῖλη*, 'afternoon.'

112. *Ἄρη* [unusual dat. of *Ἄρης*], 'in war.'

The subjunctive *ἄνηται* is the Homeric subj. of expectation, 103.

113. *ἀπὸ νευρήφιν ὀϊστοῦ*, 'or with arrow from the string.'

Notice *o* long before *ν*, see 10.

νευρήφιν. In the declension of the original language there were several other case-endings besides gen., dat., acc. One of these, called by the philologists *instrumental*, was -BHJAM (pronounced *vyam*), worn down in Greek to -φιν. But the force of the suffix is lost, and in Homer we have it in a variety of meanings, instrumental, local, genitive, or dative. Here it is gen. See 366, 439.

114. *αὐτοῦ* is adverbial, 'there,' 'at once,' as we see from Od. iv. 703, *ὣς φάτο, τῆς δ' αὐτοῦ, &c.*

λῦτο [Epic simple aor. pass., see 14], 'his knees and dear heart were loosed,' a regular Homeric formula for the collapse of a man from fear, or death, or swooning.

116. *δὲ-ἔρυσ.*, *έρυν* has digamma.

117. *κλήις*, orig. 'a fastener' (*κλείω*): so 'a bolt,' Od. i. 442; then by obvious analogy it is used for the 'thwarts' of a ship, and as here for 'collar-bone.'

118. *δθ*, aor. from *δύω*, 'pierced.'

(Observe *ἄμφηκες* long in arsis before *δ*.)

120. ἦκε φέρεσθαι, 'hurled him flying,' the inf. being epezeugetic, i.e., put in to fill up the sense, see 70.

122. ἐνταυθοῖ κείσο, lit. 'lie thither' (English 'lie there'), according to the Greek idiom of using adv. of motion with a verb of rest. This is called 'pregnant construction.' The full meaning is, 'go thither, and lie there.'

μετά, with dat., 90.

οἱ σ' ὀτειλὴν αἶμα' ἀπολιχμήσονται, 'who shall lick the blood from off thy wound,' an idiomatic triple acc. σὲ ὀτειλὴν on the principle explained, 37; σὲ and αἶμα, both after the verb 'lick off,' being both objects to the verb in slightly different ways, just as two acc. are used after verbs of *teaching* and *depriving*.

124. Observe short vowel before Σκάμανδρος, from metrical necessity. (Skamandros, 1).

125. -ω ἄλδς, hiatus only apparent, as ἄλός originally had σ at the beginning, cf. *sal*, *salt*.

126-7. 'Many a fish leaping over the waves shall dive beneath the black wrinkled sea, having fed on the white fat of Lykaon.'

ὑπαίξει, the best supported reading and best sense (others ὑπαλύξει). φρίκα, lit. 'roughness.'

ὅς κε φάγησι, lit. 'who shall have eaten,' i.e., any fish who has eaten, used much as the indef. subj. is in Attic. So in Il. i. 139. κεχολώσεται ὃν κεν ἴκωμαι.

128. εἰς ὃ κεν, 'until,' like the Attic μέχρι οὗ.

[κίχλωμεν, ε lengthened, ο shortened for κίχλωμεν, Attic κίχλωμεν. So εἶος for ἔως.]

130. περ, 'even.'

131. θερά, 'this long time,' according to the Greek idiom with *present*; so πάλαι, ἤδη, &c.

πολλὰς, 59.

134. [τίσσετε, Epic aor. subj. with shortened vowel.]

136. κηρόθι, locative suffix, 'in his heart.'

137. ὅπως παύσεται, 'how he should stay,' exactly the deliberative opt. of Attic.

138. [ἀλάλκοι, redupl. Epic aor. from ἀλε-, 'ward off.' The present in use is ἀλέκω or ἀλέξω.]

139. *δολιχο-σκιον*, 'long-handled' (from *δολιχός*, 'long,' and *σκη*, root of *εχω*).

141. *Ἀξιός*, the great river of W. Macedonia.

142. Observe hiatus.

143. *μέγη*, 'was wedded.'

146. 'For he was wroth for the slaughtered warriors.'

δαι-κτά-μενος, Epic word of simple formation, 'killed-in-war' (*δαίς*, cf. *δαίσις*, *δαίω*). So we find *ἀρηικτάμενος*.

αἰζηός, 'a strong fighter,' deriv. doubtful.

Observe the gen. of relation after verb of anger as often (*οὗ δὴ χολωθείς, μηνίσας φόνου*, &c.).

151. *ἀντιώωσι*, 'meet.' [Resolved and assimilated Epic form, *ἀντιδ-ουσι, ἀντιώσι, ἀντιώωσι*.]

153. *τί ηἵ*, 'why indeed?' Others write it *τίη*.

154. [*ἰούσης*, Epic pres. part. for *οὔσης*, from *εἰμί*.]

Παιονίη, northern part of Macedonia.

158 is wanting in one or two MSS., and is perhaps inserted here from ii. 850.

160. *μαχώμεθα*, 'let us fight,' hortative subj.

162. *Πηλιάδα μέλιν* (a long before *μ*, 10) 'spear of Pelion-ash,' i.e., from Mt. Pelion in Thessaly.

ἀμαρτῇ, adv. 'together' (*ἄμ- ἀρτ-*, 'fit'). The verb is deferred ('cast,' *βάλειν*) till line 164.

ἀμφίς, 'in both hands.'

163. *περιδέξις*, lit. 'very-right-handed,' a curious but expressive word for the ordinary *ἀμφιδέξις*, 'double-right-handed,' or, as we say, with a stranger idiom, 'left-handed.'

164. For the adverbial prepositions, see 10.

166. *μιν πῆχυν*, 'his fore arm' (the whole and part, 37).

ἐπιγράβδην βάλε, lit. 'struck grazing,' i.e., 'grazed.'

(For *-δην*, see 20.)

χεῖρ is the 'arm,' as often in Greek.

167. *σύρο*, 'ran' [pass. aor. Epic from *σένω*, 'to start,' 'to make to go quick'].

168. *λilαιωμένη χροὺς ἄσαι*, 'longing to taste flesh,' as in 70.

169. *ἰθυπτεῖνα* (*ἰθύ- πτε*, 'fly'), 'straight-flying.'

172. 'The ashen spear he plunged into the bank, hanging half out.'

μεσσοπαλὲς (the best supported reading, for the easier **μεσσοπαγές**) 'hung by the middle,' is clear and expressive enough, of a spear half in a bank, the other half yet vibrating.

κατ' ὄχθης, lit. 'down upon the bank,' the gen. describing the object *rushed at*. (Or it might be 'down from the bank,' and then would go rather with **μεσσοπαλές** than with **ἔθηκε**; but the other is more natural.)

μελινος, adj. from **μελή**, **ε** heightened, as so often, into **-ει**, see Index, 'iota.'

175. **χαρὶ παχείῃ**, 'with his stout hand,' a regular heroic epithet.

176. **παλέμειν**, 'shook' or 'swayed' it; pulled it to and fro to loosen it from the bank.

The future **ἐρύσσεισθαι** is a little unusual with 'desiring'; but there are several examples of such usage.

177. **βίης**, gen. of separation (ablative), 'relaxed from his effort.'

179. **πρὶν** (observe **ι** long in arsis), adv. 'first.'

181. **χύντο**, simplest form of passive Epic aor., with stem and termination. See note on 14.]

For **γαστέρα . . . μιν**, and **τὸν δὲ . . . ὄσσε**, see on 37.

182. **ἐνὶ στήθεσιν ὀρούσας**, 'leaping on his breast': **ἐν** with dat. in the sense of *motion upon*, or *on to* a thing is Epic. In Attic it would be **ἐπὶ** with acc.

184. **Κρονίων**, patronymic from **Κρόνος**, Zeus, the son of Kronos.

185. **περ**, like Attic **καίπερ**, 'even,' i.e., 'though.'

186. [**φῆσθα**, Epic 2 pers. impf. for **ἔ-φης**: **ἔμμεναι**, Epic for **εἶναι**.] **γένος** and **γενεὴν** are perhaps best taken as accusatives of respect, and the genitives **ποταμοῖο** and **Διὸς** are genitives of origin, 'art sprung in thy race from a river.'

188. **τάκτε**, used here of the father, 'begat.'

190. **τῷ**, 'therefore.' The meaning is, 'since Zeus is stronger than a river, *therefore* I am stronger than a river's son'; so the 'therefore' is carried on over the **μέν**-clause to the **δέ**-clause; indeed, the **μέν**-clause is practically the same as a causal sentence, only the simpler Homeric structure makes them both principal verbs. It is an instance of parataxis, see 50.

191. ποταμοῖο, sc. γενεῆς, an example of compendious comparison, so common in Greek, like οὐ σοὶ ἴσον ἔχω γέρας, κομῶ χαρίτεσσιν ὁμοίαι, &c.

195. οὔτε (so La Roche following Aristarchos), 'nor,' after a previous 'not,' would, in the stricter later usage, be οὐδέ.

Notice that Acheloiros, the largest Greek river, and Okeanos, the fabled river round the earth, are chosen as the mightiest.

197. φρέατα [Epic for φρέατα, by extension of -ε- to -ει-, 24] μακρά, 'deep wells.'

198. καὶ ὅς, 'even he,' the older use of ὅς as demonstrative. δειδοικε, for form, see 24.

199. ὅτε σμαραγῆσσι, 'whene'er it peals,' indef. subj.

ἀπ' οὐρανόθεν, 'from heaven,' -θεν being an old case-suffix peculiar to Greek, with ablative meaning. It corresponds to Latin -tus, as *intus*, *penitus*, *caelitus*.

203. ἀμφοπένοντο, 'were busy about him,' a very vivid phrase.

204. 'Gnawing the fat upon his reins for food;' κείροντες is instrumental to ἐρεπτόμενοι, 'feeding by tearing' literally.

205. ἵπποκορυστάς, 'with horse-hair plumes.'

206. πεφοβήατο [Epic for ἐπεφόβητο, pluperfect], 'were in flight,' proper meaning of the pluperfect, describing a past state, see note on 6.

207. ὥς εἶδον, rather loosely given as the reason of their flight. They were still in flight [having fled] when they saw.

208. χέρος, the dative iota can be elided in Homer.

209. Ἄστυ-πυλον is digammated: *Φασ-τυ*, from *VAS-*, means the 'dwelling-place.'

213. ἀνέρι εἰσάμενος (*Φεισ-*, from stem *Fiδ-*, Lat. *vid-*, English *wit*), lit. 'having likened himself to a man,' i.e., 'in the form of a man.'

[βαθέης, Epic gen. fem. for βαθείας.]

βαθέης δ' ἐκ. . one consequence of the theory of prepositions expounded above (9) is that it is not necessary they should come before the case they govern. Being adverbial, the order is clearly less strict.

214. πρὶ, prep. governing ἀνδρῶν, 'more than all men.'

αἰσῆλος (α-ισ-, 'not fair' or 'fitting'), 'unseemly.'

217. *ἔξ ἡμέθεν γ'*, 'at least drive them out of my river' (the god says 'me,' for he is the river), 'and do thy cruel work in the plain.'

220. *στανόμενος* (*σταν*-, secondary stem from *STA*-) 'choked,' 'straitened.'

221. *ἴασον*, 'let them be.'

ἄγη, 'horror.'

225. *ἄσαι* (stem *Feλ*-, present in use *εἰλέω*: digamma accounts for *πριν* long), 'to coop,' 'to pen,' 'to hem in' (*ἔστω*, 209).

Ἔκτορι παρηθήναι ἀντιβίην, 'and try a fight face to face with Hector.' The dat. is in loose dependence on the whole phrase; the gen. would be more usual.

226. *ἢ κεν . . . ἢ κεν . . .* 'whether he shall slay me, or I him.' *δαμάσσεται* (aor. subj. with short vowel); the subj. as the mood of expectation (in Homer) is used naturally in alternative issues.

227. *ἐπ-έσσυτο* [Epic aor. from *σεύω* with double *σ*], 'rushed on them.'

ἴσος, digam. 18.

229. *πόποι*, 54.

230. *εἰρύσσω* [Epic aor. from *ἐρύομαι*], 'hast kept.' *ἐρύω*, 'I draw,' mid. 'I draw to myself,' so 'guard,' 'keep.'

ὁ τοι, relat. 30.

231. [*παρεστάμεναι*, Epic perf. for *παρ-εστάναι*.]

εἰς ὃ κεν, 128.

232. *δείλος*, 'eve,' III.

233. *ἦ*, impf. of old verb *ἡμί*, 'I say,' still current in Attic in the phrases *ἦν δ' ἐγώ*, 'said I,' *ἦ δ' ὅς*, 'said he.' The stem appears in Latin *a-i-o-*.

234. *ὁ δ' ἐπέσσυτο οἰδματι θύων*, 'and he (the river) rose upon him with raging swell.'

(Observe the hiatus.)

θύων, the stem *θυ-* describes originally 'quick movement,' and thence (1) excitement or passion, *θύω*, *θυμός*, *ἐνθουσιάζω*; (2) smoke or burning, *θύω*, in the other sense, *θύτηρ*, &c., *fumus*, *funus*.

236. *ἄλῃς* (stem *Feλ*- 'hem,' 'coop'), 'thick,' 'crowded.' Notice *ι* long in arsis.

[*ἔσαν*, Epic for *ἦσαν*, unaugmented.]

238. *σάω* [Epic 3 sing. impf. from *σάω*], 'he kept safe.'
241. *σάκεϊ*, with *ι* long by stress of the foot.
242. *εἶχε στήριξασθαι*, 'could he make firm his footing.'
244. *ἔπασχε*, 'barred' the stream, by falling across.
245. *γεφύρωσε*, 'dammed.'
246. *ὁ δέ*, is Achilles plainly.
247. *ἤϊεν πέτεσθαι*, 'sped flying,' the inf. being really epexegetic. *πεδίωιο*, 'over the plain,' the gen. denoting *sphere* of movement, as often in Homer; so in Attic occasionally, *ὑπάγειν τῆς ὁδοῦ*, 'to go on your way.'
249. Notice the fine word *ἄκρο-κελαινιδών*, 'dark-crested wave.'
251. *ὅσον τ' ἐπὶ δουρὸς ἔρωή*, literally, 'as far over as is a spear's cast,' *i.e.* 'so far as,' simply. *ἐπὶ* goes with the acc. of extent in the semi-adverbial way described on 9.
- ἔρωή*, from stem *σρν-*, 'to run or flow,' 'the rush' of the spear.
252. *οἶμα* (strengthened from stem *ι-* to go), 'swoop.'
- τοῦ θηρητήρος*, 'that bird of prey,' *τοῦ* being slightly demonstrative still, as so often in Homer.
254. *εἰκώς*, digamm., so no hiatus.
256. *ὄρυμαγδός*, perhaps formed from sound, 'roaring.'
257. *ὄχετηγός* (*ὄχετός*, *ἐχ-*, *ηγ-* *αγ-*, 'channel-leading'), 'ditcher.'
258. *ἄμ* for *ἀνὰ*, by dropping vowel and assimilation.
- ὕδατι ῥόον* (*ι* long before *ρ*, see 10), *ἡγεμονεύτ*, 'leads a course for the water,' *i.e.* digs a channel.
- The subj. is indef., regularly used in similes.
259. *ἀμάρη*, 'channel.'
- ἔχματα* (*ἐχ-ω*), 'checks,' *i.e.* the earth and stones.
260. From here onwards the enclitic *τε* occurs strangely often. We can sometimes construe it 'then' or 'also,' but mostly it is better in English to omit it.
261. *ὄχλουνται* [Epic for *ὄχλουνται*], 'are stirred,' 'are carried along.'
- κελαρύεα*, word descriptive by sound, 'bubbles,' 'purls.'
262. *φθάνει δέ τε καὶ τὸν ἄγοντα*, 'and is even too quick for him who is guiding it.'

Notice a long of *φθάνω*.

The comparison consists in the water being quicker than the man in each case.

265. *ὀρήσειε*, indef. frequentative optat., as in Attic.

266. [*γνώμεναι*, Epic for *γνώναι*.]

267. *φοβέονσι*, 'are putting him to flight,' i.e. 'are chasing him.'

268. *διωπετός* (observe *ι* long), from stems *διF-* 'the bright,' i.e. sky, *πετ-* 'fall,' 'fallen from heaven,' 'rain-fed.'

269. *πλάζω*, *πλαγ-*, 'to strike,' for the ordinary *πλήσσω*; probably a different word from the other *πλάζω*, 'to make to go astray.'

μιν . . *ἄμους*, see 37.

Observe that Homer has all three forms, *ποσσί*, here; *πόδεσσι*, 241; *ποσί*, 247.

270. *ἀνιάζων*, 'woeful,' from fear and weariness.

271. *ὑπέρεπτε*, *ἐρέπτω*, 'to tear,' usually mid. of 'tearing one's food,' 'devouring.' Here the stream 'tore away the gravel from beneath his feet.'

[*ποδοῦν*, Epic for *ποδοῖν*.]

273. *ὦς*, exclamatory, 'how no god has undertaken,' i.e. alas that none, &c.

274. *ἔπειτα δὲ καὶ τι πάθοιμι*. Pure optat., as in Attic.

'Afterward let me even die,' a natural passionate appeal for help now; let the future take care of itself.

Notice the euphemism *τι παθεῖν* for death, common in all languages. We say 'if anything should happen' in the same sense.

276. *ἀλλά*, 'but,' loose but natural after *τόσον*, instead of *ὅσον*, 'as.'

279. *ὥς δ' ἔφελ'*, lit. 'How ought Hector!' i.e. 'would that Hector' had slain: the later Greek uses the similar construction *εἴθ' ὥφελεν* with inf.

ἔτραφε, intransitive 'grew up.' So Od. iii. 28. *γενέσθαι τε, τραφέμεν τε*, for *τραφεῖν*.

280. *τῷ* (lit. 'by that,') 'then.'

Of course the emphasis lies on *ἀγαθός* and *ἀγαθόν*.

'Then brave had been the slayer, and brave the slain.'

281. The hiatuses are accounted for by lost consonants.

εἵμαρτο has probably lost σ, and ἀλῶναι was digammated.

[εἵμαρτο, pluperf. pass. from stem σμαρ- pres. in use μέρομαι, cf. μέρος, μοῖρα.]

283. ἀπο-έρση. This word must have had the digamma, as the open vowels shew; and the vowel ο is here lengthened before the digamma by dwelling on it, as before liquids, 10. So xxii. 307, τὸ οἱ ὑπό.

The verb means 'sweeps away'; it is only found in aor. 1. The subjunctive is used as usual in similes, 258.

ἐναυλος, prop. adj. 'in a channel,' i.e. 'a stream in a water course,' 'a mountain torrent.'

286. ἐπιστάσαντ' ἐπέσσι, lit. 'pledged themselves with words,' i.e. 'gave him assurance.'

289. θεῶν, 'of the gods,' i.e. 'from among the gods,' partitive.

[εἰμέν, Epic for ἐσμέν, corrupted like εἰμί for ἐσμί.]

291. ποταμῷ, lit. 'to a river,' dat. advantage; we should say, 'by a river.' The dat. of the subduer is regularly used with δαμῆναι. Notice the slightly contemptuous γε.

292. εἴσαι, stem F1Δ-, digammated. [Epic 3 s. fut. for εἴσει from οἶδα.]

293. πυκινῶς, prop. 'closely,' primitive word for 'cleverly,' 'shrewdly.' The connecting idea is probably 'close-fitting.'

[αἶ κε πίθηαι, Epic for ἐὰν πίθῃ.]

294. ὁμοίου, 'equal' war; i.e. 'where the chances are equal.' Observe ε long by stress.

295. Ἰλιόφι, here a simple gen. in use, 'of Ilion.' See 113.

ἐ-έσαι. Notice the prefixed ε, as in other digam. words, ἐ-εἰκόσι ἐ-εισάμενος, ἐ-έσας.

296. ὅς κε φύγησι, 'whoso shall fly.'

[ἀπ-ούρας, strange Epic form for part. aor. of ἀπ-αυράω.]

297. ἔμεν, inf. for imper., an elliptical usage like the later ὅπως with fut.; the necessary idea 'remember to,' 'see that,' &c., being easily supplied.

εὖχος, 'boast,' 'pride,' i.e. 'glory'; often ἀγλαὸν εὖχος ἀρεσθαι.

298. μετ' ἀθανάτους, proper use of μετὰ with acc., lit. 'to amid,' i.e. 'to join.' Construe simply 'to.'

299. μάγα, 'mightily'; common use of neut. adj. as adv.

302. πλώον, 'floated.' Homer regularly uses neut. plur. with plur. verb.

303. 'As he sped against the stream straight along.' ἰθὺς, is a subst., 'the straight way,' so πᾶσαν ἐπ' ἰθύν, Od. iv. 434; and ἀν' ἰθύν, 'straight up,' of the ball-play, Od. viii. 377.

305. Whether we say ἄλγε is transitive or τὸ δὲ μένος acc. respect, it scarcely matters; it means in either case, 'nor did Skamandros abate his fury.'

δὲ is possessive = σφόδρ, *sum.*

306. κόρυσσε, 'reared to a crest' (κορυθ-, from stem KAP-, 'head,' whence cornu, κέρας, κῆρα, coruscus, &c.).

307. [κέκλετο, Epic redup. aor. from stem ΚΛΕ-, pres. κέλομαι.]

308. φίλε: the ι naturally short is found long when required in Homer, both in φίλος and the aor. φίλατο, probably on the principle explained on 10, before the liquid λ.

ἀμφοτέρω περ, 'even we twain,' i.e. 'though we shall be two against one man.'

309. (ἄστυ and ἀναξ both have digamma.)

310. κατὰ μόρον, 10.

311. [ἐμπύπληθι, Epic full imper. form for πύμπλη, cf. ἴστη below, 313.]

312. ἐναύλους, 'torrents,' so 283. He means the feeder-streams, of course.

314. παύσομεν, aor. subj., shortened vowel, see 134.

315. μέμονεν ἴσα (digam., 18), 'with fury like the gods,' acc. cognate.

317. τὰ τεύχεα καλά, 'those arms so fair'; τὰ being still demonstrative, not quite yet an article, the position of the adj. is clearly optional.

The second τὰ is relative.

ναόθι, 'deep down,' -θι being a local suffix, as in πόθι, ὄθι, οἴκοθι, κηρόθι.

318. καὶ δέ, by assimilation for κατὰ δέ.

319. χέρας μύριον, 'endless silt,' 'huge mass of gravel.'

321. ἀλλέξαι, by assimilation and dropping of a vowel, for ἀναλέξαι, 'gather up,' cf. 258.

ἄσιν, 'slime.'

καλύψω, in a loose or pregnant sense, 'put over as covering.'

322. χρεώ μιν ἔσται, 'he shall need.' Observe the strange acc. after χρεώ ἔσται, as though after χρεή.

Notice the grim irony of these lines, Skamandros promising to silt up his corpse and give him a funeral mound ready made.

323. ὅτε μιν θάπτωσι, indef. subj., 'whensoe'er the Greeks shall bury him.' The Greeks would not be able to bury him, but they might go through the form of burial to appease his spirit.

328. δὲ μέγ', ε long before μ, 10.

περίδασσας, 25.

329. ἀποέρσαι, 283.

331. ὄρσω, see note on 1.

κυλλοπόδιον (κυλλός, ΚΤΡ-, ΚΤΛ-, curvus, 'crooked,') 'crook-foot,' i.e. 'lame, halt.'

332. 'For well-matched with thee in fight we deemed the eddying Xanthos,' the predicate is ἄντα εἶναι, lit. 'to be opposite,' i.e. 'to face as a rival or foe.'

333. πῦφαισκέο, in its orig. sense (from φάϜ, φα-, cf. φαῖνω, φάος, φοῖβος, fav-illa), 'bring to light,' 'shew'; then later it comes naturally to mean 'tell,' 'speak of.'

334. ἀργεστής, from ἀργ-, 'bright' (cf. *argentum*, ἄργυρος, *arg-uo*), then 'white,' may mean 'the south that makes bright sky,' or 'that brings white cloud'; probably the former.

335. εἶσομαι, 'I shall go' [Epic fut. of stem ε-].

ἐξ ἁλόθεν, cf. ἀπ' οὐρανόθεν, 199.

336. ἥ κεν ἀπὸ κῆαι, 'which may burn up,' potential optat.

338. ἐν δ' αὐτὸν ἱα πυρί, 'and wrap (Xanthos) himself in flames.' πάμπαν, after neg. 'at all.'

340. 'Nor sooner stay thy might, but whensoe'er I lift up my voice and shout, then check thy unwearied fire.'

The πρὶν is loosely followed by ὅποτε ἄν, instead of another πρὶν and a verb: but the construction is quite natural.

341. φθέγομαι, aor. subj.

σχεῖν, inf. as imper. 297.

ἀκάματον has a long for metrical necessity; so ἀθάνατος.

342. τιτύσκειτο, redupl. from stem ΤΥΚ-, which has an original meaning, 'to make,' τεύχω, then 'to hit'; τιτύσκομαι here is used in the first sense, 'to prepare,' 'arrange.'

344. Cf. 236; but what is αὐτόν? In 236 it is the river, which is all right; but here it should be the plain, which is neuter. This makes it probable that the line is not genuine here. Others propose κατ' αὐτό, ἄλις being digammated; or κατ' αὐτόθι, which has no meaning.

345. σχέτο [Epic pass. aor. cf. 14], 'was stayed.'

347. ἀγξηράνη (ἀναξηράνη, α omitted and ν assimilated) 'dries up.' ἐθείρη, indef.

349. παμφανόωσαν [Epic participial form, as if from παμφανάω, see 151], 'bright-shining.' It is a strong reduplication from stem φαν-, cf. μαρ-μαίρω ποι-φύσσω, καγ-καλῶν, καγ-κανος (364), &c.

350. πετέα, 'elm'; λτέα, 'willow'; μυρίκη, 'tamarisk' (-Υ-, 18).

351. θρόνον, 'rush'; κύπερον, a marsh plant, called usually 'galingal.'

(δὲ λωτός, cf. 10.)

352. τῷ περὶ, strange lengthening of the article by licence, in the arsis of the first syllable. Similar lengthenings are ἐπίτονος, -Απόλλωνι, ἀπονέεσθαι, ἀγοράσθε, &c.

354. κυβιστάω, 'to dive' or 'sport' in the water.

358. 'Nor would I fight,' a gentle way of saying 'I won't.'

360. ἐξελάσαι, 'let him drive' for all I care.

ἔριδος καὶ ἀρωγῆς, the gen. governed by idea of want, 'what need have I of strife or aid.'

361. ἀνὰ ἔφλυε, 'bubbled up,' 'boiled up' (the fertile stem φλυ-, φλα-, which produced words describing 'coming out' of the most varied kinds; φλοῖστος, φλυαρέω, φλύκταινα, Lat. flos, flare; Eng. blood, blister, blow, bluster, &c.)

363. 'Melting the fat of the plump-fed hog.'

μλδομαι (same as Eng. 'melt') is used in the middle, because the caldron contains the fat; it is the caldron's own, so to speak.

Observe *-σ* before ἀπαλοτρ; probably the *-σ*- lost at the beginning of ἀπαλός will account for it.

364. ἀμβολάδην (for *-δην*, see 20), 'frothing up,' 'spluttering.'

366. οὐδ' ἔβλε προρέαν, 'nor was it fain to flow on,' quaint expression, meaning 'could not flow.'

τέρε δ' ἀντημή, 'for the hot breath seared it, from the might of the wise Hephaistos.' The 'breath' is the fire-breath of course, but instead of putting a simple gen. after it, Ἡφαίστοιο, he strengthens it (with the fulness of Epic style) by βίηφι.

βίηφι is here instrumental, its orig. use, see 295.

368. For *ā* before λ, see 10. For *-ος* long before ἔπια, 98.

369. ἔχραε [Epic aor. from stem *χραF-*, to touch, 'hit'), 'has fallen upon,' 'has assailed.' κήδειν is expegegetic (see 70), like βῆ ἰέναι; so that the whole sense is 'why has thy son come down to vex my stream of all the others?'

373. ἐπὶ, 'thereupon.'

374. ἐπὶ belongs to ἀλεξήσαν, 'to avert for the Trojans.'

380. 'To vex an immortal god thus for mortals' sake,' the god being the river.

382. κατέσσοντο, transitive, 'sped his fair streams back.'

385. βεβριθῖα, 'heavy' [perf. from stem *βριθ-*, secondary form from stem *βαρ-*].

386. δόξα . . . ἄητο, 'swayed either way;' ἄητο, lit. 'was blown' (from stem *αF-*, 'to breathe'), a vivid primitive word.

389. Οὐλύμπῳ, Epic local dat., 'on Olympus.'

The Olympus of Homer's Iliad is the Mysian Olympus, the range of which Ida was a part. It was the home of the gods, who lived up there in a palace behind the clouds. See Introduction, p. 16.

391. ρινοτόρος, 'the piercer (stem *TAP-*, cf. Lat. *terebrare*, &c.) of hide-shields.'

394. κυνάμνια, 'dog-fly,' *i.e.* 'unabashed,' both animals being primitive emblems of impudence (cf. Tennyson, of the fly 'that settles, beaten back, and beaten back, settles').

395. ἄητον, prop. 'blown,' *i.e.* 'strong,' 'bold.'

396. [μῆμνη, for μέμνησαι, 'dost thou remember'; the longer form, μέμνηται, occurs 442.]

397. σὺτάμεναι, *i.e.* 'to wound *me*': cf. Il. v. 458.

398. ἴθις ἐμὲ ὤσας, 'didst thrust right at me.'

ἐμὲ, gen. of aim, like τοξεύειν σκοποῦ, or ἐπ' οἴκου.

399. ἔργας [Epic perf. of stem *Fery-*, present in use *ῥέζω* or *ῥῶω*], 'thou hast wrought.'

400. ἀγίς is the Homeric name for the shield of Zeus in Il. v., which strikes terror into men. The word is probably connected with *άίσω*, meaning the 'rushing,' 'darting,' thing. Later it was conceived as a 'goat-skin,' and is so represented in works of art. Athene also has an *αγίς*, as we see from this passage.

θυσανόεσσαν (*θύσανος*, 'a tassel,' from *θυ-* 'quick movement,' see 234), 'tasselled.'

405. θέσαν ἔμμεναι [Epic inf. for *εἶναι*], 'set to be,' the simple Epic use of infinitive to explain further the verb (epexegetic) like δῶκε λαβεῖν, βῆ ἵναι, ἤκε φέρεσθαι, &c., see 70.

οὔρον, Epic form for *δρον*, 'a bound' or 'mark.'

406. θοόρος, 'violent,' another derivative from *θυ-*, 234.

407. ἔπεσχε, lit. 'held over,' *i.e.* 'covered.'

410. 'Fool! not even yet then hast thou marked, how far mightier,' &c.

412. ἐρινύας, 'curses,' the earlier meaning, later personified into the dread goddesses, the Furies. (The same has happened with other abstract words, *e.g.* *ἄρπυιαι*, *κραταίαι*, Od. i. 241, xii. 124, &c.) Homer also has them in the personified sense, as avengers of perjury, Il. xix. 260.

414. ὑπερφίαλος (*ὑπερ-*, *φύ-*, 'overgrown,' cf. Latin *superbus*) 'proud,' 'overweening.'

416. χαρὸς, 65.

417. ἐς-αγέρετο θυμόν, 'recovered his sense.'

420. ἀτρυτώνη, prob. from *α-τρυ-*, 'wear,' and so meaning 'unwearyed,' epithet of the fighting Athena. (Another derivation, from *ἀτρώω* = *δτρώνω*, 'the stirrer' of war, is less likely.)

421. δὴ αἶθ', pronounced as one syllable by sliding the two vowel sounds together (synizesis). So we find δὴ οὔτ' | *ws*, i. 131; δὴ *εθ* | *ελ'*, i. 277.

κυνάμνια, 394.

Notice the hiatus *κυνάμνα* | *ἀγα*.

422. *θῆλου ἐκ πολέμοιο κατὰ κλόνον*, 'from out the fierce war among the throng,' i.e. she was in the thick of the fight leading him out of it. The expression is quite clear though primitive and quaint.

424. *ἐπαισαμένη*, 'going up to' [the word is a strange Epic aorist of stem *ι-* 'to go'; we have a similar formation in *εἶσομαι* fut.

Notice the singular hiatus in the compound, as in *ἐπι-όφομαι ἀνα-ερχομένη*, and other Homeric open forms for metrical purposes].

426. *κείντο ἐπὶ*, hiatus, 33.

429. *εἰεν*, pure optat., to which *μαχόλατο* is assimilated in the dependent clause, as is the case often in Attic. We should say, 'May they be . . . when they fight.'

[*μαχόλατο*, Epic for *μάχουτο*.]

431. *Ἄρη*, 112.

432. *τῷ κεν . . . ἐπανσάμεθα*, 'then should we have ceased' if my wish that they might be brave had been a reality. The tenses are loose; in the more precise Attic we should have had either *ὀφελον εἶναι* for *εἰεν*, or *πανσάμεθα* for *ἐπανσάμεθα*.

[*ἄμμε*, one of the Epic forms for *ἡμεῖς*.]

436. *ἴοικεν*, originally *ῥέ-ῥοικ-εν*, which accounts for apparent hiatus.

δέσταμεν, 'stand apart' from each other, i.e. 'refrain from combat.'

437. *αἰσχίον* (with *ι* shortened), comparative used loosely as often in many languages.

438. *ἴομεν* [Epic subj. for *ἴωμεν*, *ι-* lengthened by arsis.]

439. *γενήφει*, 'in birth'; suffix *-φει* here for dative, 295.

440. The right of beginning was sometimes settled by lot, as Hektor and Odysseus, iii. 315; sometimes granted (we gather) by one to the other, as implying the superior rank and experience of him who so granted it. So Aias and Hektor, vii. 232.

(*οἶδα*, digam. 292.)

442. [*μέμνηται*, 396.]

Δίος has the digamma.

444. *εἰς ἐνιαυτόν*, 'to a full year,' a natural use of the prep. *εἰς*, though later Greek did not employ it.

This tale of the service of Apollo and Poseidaon to Laomedon, king of Troy, was famous in ancient times. The fuller version of the story afterwards attributed the forced labour of these gods to the anger of Zeus, who made them do it; here it looks like a freak of their own 'for hire.' Horace alludes to it in a well-known passage: 'ex quo destituit deos mercede pacta Laomedon,' Od. iii. 3, 22.

445. ἐπὶ, 'for,' i.e. 'on condition of,' a regular meaning.

σημαίνων ἐπέτελλεν, lit. 'ruling ordered us,' i.e. 'gave us his high commands.'

448. εἰλιπόδας, from stem *Feλ-* or *FeλF-*, in sense 'roll,' 'rolling-footed.'

δαίκας (from same stem) means 'twisting,' and is explained by some as being, like the last word, descriptive of their gait, 'the swaying cattle of rolling gait': by others as referring to their horns, 'with crumpled horn.' [If the latter, how could the word 'horns' have been omitted?]

βουκολέ-εσκες, 'thou didst tend,' the suffix *-εσκ* implying *continuance* or *habit*, see 31.

450. 'But when the joyous hours brought round the fulfilment of the hire;' imaginative words, but quite clear sense

451. βιήσατο μισθόν, 'robbed us of our hire.' The double acc. as usual after such verbs, describing 'taking away.'

453. σὺν μέν; so La Roche reads with three or four MSS., instead of σοί, on the obviously strong ground that the threat must have been to both gods alike.

The alteration is clearly due to the rather unusual distance between σὺν and δῆσειν, to which it belongs.

454. περάαν νήσων ἐπὶ τηλεδαπάρων, 'bear off into slavery to far islands,' ἐπὶ with gen. denoting aim, see 398.

For περάω see 40.

[περάαν, Epic for περᾶν, inf.]

455. στεῦτο, 'he boasted,' a curious word, clearly from stem *στα-*, and originally used of attitude merely, 'he stood firm,' and then from that of confident demeanour and words. In ii. 597 we have it with εὐχόμενος, which helps out the sense.

[οὔατα, Epic plur. of οὔς, for δῖα.]

457. *μισθοῦ*, gen. of relation, cf. 146.

459. *ὥς κε . . ἀπόλωνται*, 'how the proud Trojans may perish utterly.' This clause shews admirably how the Homeric subjunctive of expectation, with *ὥς*, easily slips into the later subjunctive of purpose or *final*. From 'how they shall (*or* may) perish,' to 'in order that they may,' is but a step.

460. *πρόχυνυ*, corrupted from *προ-γυνυ*, lit. 'with fore-bent knee,' i.e. 'down on the knees,' 'bowed down,' and so with *ὑλέσθαι*, to describe *complete* fall, 'perish utterly.'

462. [*σαόφρονα*, Epic uncontracted for *σάφρονα*.]

Notice the Epic looseness of the conditional, 'Thou *wouldst* not call me wise, if I *shall* fight,' the correspondence of moods in different parts of the conditional sentence being not yet regularly established.

465. *ζα-φλεγῆς* (*ζα-* aeolic prefix = *διὰ*, 'thoroughly;' so it comes to be a common prefix in compound adjectives), 'fiery,' a strong vigorous word, rather violent as applied to men, and still more so coming after *φύλλοισιν ἰουκότες*.

466. *ἀκήριοι* (*κῆρ*, 'heart'), 'life-less;' the proleptic use of the adj., i.e. describing *result* of the verb. (Like 'laid him *lout*, 'drank it *dry*.')

467. *αὐτοί*, 'by themselves.' So *Ar. Ach.* 505. *αὐτοὶ γὰρ ἐσμεν*, 'we are alone,' i.e. no strangers.

469. *μιγήμεναι* [Epic for *μιγῆναι*], *ἐν παλάμῃσι*, 'to engage hand to hand.' Compare Attic phrase, *ἐν χειρσί*, for close conflict.

470. *πότνια θηρῶν*, 'queen of the wild beasts,' the title of Artemis the huntress.

471. Rejected by Aristarchos, and by later editors.

472. *φέγγεις δὴ ἐκά-εργε*, digamma doubly lost, *Φεκα Φεργε*, which accounts for open vowels.

μέλειον, 'idly,' 'vainly'; the sense requires that it should be adv. here.

474. *νηπότης*, *ε* long by arsis; a very strong instance.

475. *μή σε . . ἔτι . . ἀκούσω*, 'let me not now hear thee any more'; the subj. (grammatically to be classed with the hortative) here expresses almost a threat.

476. εὐχομένου, 'hoping'; it describes the boastful wish to meet him in battle.

480. If we omit this line with the best edd., the verb will be προσέφη; 'and her nowise far-shooting Apollo addressed, but the chaste queen of Zeus, in great wrath;' which runs quite smoothly, and at the same time the interpolation of a line to give another verb is quite natural.

481. αἰδέεσθαι, the αἰδῶ springs out of the αἰ- explained 25.
ἀντί = ἀντία, neut. adj. as adv.

482. 'I am hard for thee to rival in might'; the *personal* construction of 'hard,' χαλεπός, is as natural in English as in Greek.

485. [οὔρεα, Epic for ὄρη.]

487-8. Requires care in construing: 'but if thou wilt, be thou lessoned in war, that thou mayst know how far stronger am I, now that thou dost vie with me in might.' δαήμεναι is inf. used as imper.

δτι gives the reason for the lesson being taught: 'Since you set yourself up, you must be beaten.'

491. αὐτοῖσιν, emphatic, 'and even with those,' lit. with their very selves, i.e. the bow was a strange whip, but she *did use* it as such.

The plural τόξα includes quiver, as 492 shows.

492. ἐντροπαλιζομένην, a frequentative form from τροπ-, 'turning round and round.' It is used beautifully of Andromache when she parts from Hektor, II. vi. 496.

494. ὑπ' ἱρηκος, so ὑπὸ δελφίνος, 22, 'from before.'

495. χηραμός, 'a hole,' 'a cleft,' from χα-, 'gape,' cf. χάος, χάσμα, &c.

497. διάκτορος, 'speeder' (prob. from δίδω); he is so called in his capacity as the nimble, ready, skilful god, messenger, and orator, and schemer, guide of souls to Hades.

ἀργα-φόντης, probably from ἀργ-, 'bright' (which appears in ἀργός, ἀργυρός, αργυρο, argilla, &c.), and φαν-, 'bright-shining.' There is much evidence for this meaning. The later story, how Hermes slew Argos, the hundred-eyed, whom jealous Here had set to watch Io, was certainly unknown to Homer, and perhaps grew out of this adjective being misunderstood.

499. *πληκτίζεσθαι*, 'to wrangle,' lit. 'to come to blows.' *ἀλόχοισι* only generalizes the remark, a natural idiom.

500. *πρόφρασσα*, strange feminine form from masc. *πρόφρων*.

501. 'Boast that thou hast conquered me,' inf. for imper. again.

503. [*πεπτεώς*, Epic strong perf. from *πίπτω*. The weak perfect *πεπτηκώς* is alone used in Attic.]

504. *τόξα θυγατέρος ἧς*, 'her daughter's bow,' meaning Artemis, of course.

Observe *ἧς* treated as though it had digamma, making *-os* long, see 43.

505. *ἡ δ' ἄρ* is Artemis.

δῶ curious Epic form for *δῶμα*.

507. *ἱανός* (digammated, perhaps from stem *Fes-*, whence *ἔννυμι*), a fine robe.'

προτὶ οἱ εἶλε, 'took her to him'; observe the primitive dative, where in later Greek we should have *πρὸς ἑαυτόν*. See 182.

The *-i* of *προτὶ* is long before digammated *οἱ*, as 283.

510. 'For naught, as though thou wert doing ill in the sight of all.' The line makes good sense enough, but is rejected by La Roche as being omitted in most MSS., and inserted doubtless from v. 374.

511. *κελαδαινή*, 'loud queen of the hunt,' lit. 'the loud one,' referring to the din and shouting of the hunt.

513. *ἐφήπται*, 'from whom strife and quarrels are fastened upon the immortals.' *i.e.* 'come upon them.'

515. *ἔδυστο*, see 1.

516. *μέμβλετο* [called pluperf. from stem *μελ-*, *μελε-*, *μέλω*], 'was a care to him, *i.e.* 'he feared for.'

πολη-ος: *πόλις*, *πόλεος*, *πόλ-εϊος*, *πόλη-ος*, are the stages of formation of this form.

517. *ὑπὲρ μόρον*, 'beyond their fate,' a strange primitive notion of fate, as something naturally in store for people, but capable of being hastened or set aside by unexpected energy or folly.

518. [*Ἦσαν*, simple Epic impf. of *ἵ-*, *εἶμι*.]

519. *κυδιώντες* (form, see 151), 'exulting.'

523. *θεῶν δέ ἰ μήνις ἀνήκε*, 'and the gods' wrath has sent it up'; *i.e.* the gods' wrath has caused the city to be sacked and burnt; *ἔ* is the smoke.

524. *πόνον* καὶ *κῆδεα*, generally used together, here seem to be distinguished; *πόνος*, probably 'suffering,' and *κῆδεα*, 'woes,' *i.e.* death.

526. *θείου*, because built by the god Poseidaon, 446.

527. *ὑπ' αὐτοῦ*, like *ὑπὸ δελφίνος*, 22.

530. *δτρύνων*, is read by a few good MSS., and is required instead of the commoner *δτρυνέων*, since the words he speaks have nothing else to introduce them, and *δτρύνων* means 'ordering thus.'

παρὰ τείχος, goes with the 'gate keepers,' which is possible in the simple primitive style of Homer, where the later use of the article is not yet established. Later it would be *τοὺς παρὰ τείχος*.

531. *πεπταμένος*, 'wide-spread' [perf. of *πετάννυμι*, stem *πετα-* or *πτα-*].

534. 'But when they are gathered into the fort and have found breathing-space.'

535. *ἐπ-αν-θέμεναι*, *ἐπ-ανα-θεῖναι*, aor. inf. for imper.

536. *ἔληται*, 'leap into,' is better than *ἔληται*, 'be penned in,' or 'be gathered in,' even if the form *ἔληται* were probable for *ἄλητ*.

537. *ἄν-εσαν* [Epic aor. of *ἀν-ίημι*], 'loosed.'

538. *τεύξαν φάος*, 'made a light,' *i.e.* for Trojans outside. It is commonly used in Homer for *joy*, *deliverance*, *safety*, *ἐπὶν φάος ἐν νήεσσι θῆης*, *φάως ἐτάροισι*, *τῷ ἐν χερσὶ φάος*, &c. See L. and S.

539. *ἀντίος*, 'to meet them,' the rout of Trojans and Achilles the pursuer.

541. *καρχαλοί* (*κάρχαρος*, strong reduplication from *χαρ-*, 'scratch'), 'rough' with thirst.

542. *σφεδανός* (same stem as *σφόδρα*), 'eagerly.'

547. *ἐν οἱ κραδίη*, double dat. like double acc., of whole and part, 37.

549. *φηγῷ*, for this dat. of place, see 18.

551. *πόρφυρε*, 'brooded,' prob. a reduplication from *φυρ-*, 'mix,' and means 'to be troubled.'

555. καὶ ὥς, 'even so.'

ἀναλκίδα δειροτομήσει, 'and will slaughter me, without defence.'

556. ὑποκλονέσθαι Πηλεΐδῃ, 'to be routed utterly before Peleides,' the ὑπὸ very much as 553, &c., though he uses the general dat. of person with the verb, instead of gen.

559. κατὰ ῥωπήια δύνω, 'and creep among the brakes.'

560. Notice the δὲ introducing apodosis, where in English we should omit the particle.

Observe also the freedom with which Homer uses ἄν with optat. in apodosis to subjunctive: a somewhat similar freedom is commented on 462.

ποταμοῖο, 'in the river,' gen. of the sphere of action, like τιταυνόμενος πεδίοιο, &c.

561. ἰδρῶ [acc. Epic for ἰδρώτα] ἀποψυχθεῖς, 'the sweat cooled off from me,' the acc. being the ordinary object acc. with the passive part. Or we may say that the passive part. is hardly distinctively passive yet, but means 'having wiped off my sweat.' The construction afterwards is common, and is imitated much in the Augustan poets (*traiectus lora pedes, suspensus tabulam, curru subiuncta leones*, &c.)

ἀπο-, a long, by arsis, cf. 341.

563. μή . . . νοήσῃ, equivalent to a *fear* or a *misgiving*, 'I fear, perchance he may mark me.' Originally, no doubt, it was simply, 'let him not mark me,' and so might be used either with or without the verb of fearing. In later Greek we find it, but there, no doubt, the verb of fearing is present in thought: μή τοῦτο ἀληθὲς ᾖ, &c.

ἀπ-αερόμενον, lit. 'lifting myself off,' a primitive graphic expression for 'flying.'

566. περὶ, 'above.'

567. πόλιος, two syllables (synizesis).

Observe that there is no apodosis to this clause.

568. καὶ γὰρ θὴν τοῦτῃ, 'for surely his flesh too can be pierced by the sharp sword.'

569. [τα, Epic fem. of εἰς for μία.]

570. Evidently an addition, put on for the sake of completing the construction with ἔμμεναι, which is quite unnecessary.

571. ἀλείς, lit. 'gathered,' a fine metaphor for a man waiting with collected and watchful energy for his foe. Perhaps we might

construe 'crouched for a spring.' The simile that follows illustrates the word.

573. εἶσι, 'goes,' no notion of future in it.

576. εἴ περ γάρ, 'for even if;,' εἴ περ has usually this meaning in Homer.

[φθάμενος, 'forestalling her,' Epic aor. part. from φθάνω; Attic use only active form φθάς or φθάσας.

Notice βάλησιν, Epic 3 sing. for βάλη, with the fuller and older suffix.]

577. ἀλλά τε καί, 'yet even . . . ' τε being purely enclitic, as so often, see 24.

περὶ δοῦρι πεπαρμένῃ, lit. 'pierced round about the spear,' a primitive but quite clear phrase, meaning 'pierced, with the spear through her.'

578. ξυμβλήμεναι, best parsed as a passive form, strong aor. from συμ-βάλλω; 'before she be joined in fight.'

580. πρὶν παρήσαιοτο, 'bill he might make trial of,' corresponding to the later indefinite use of πρὶν, after negative sentences; in Homer, however, the πρὶν c. inf. is more usual, as e.g. i. 355, so above, 578.

581. [ἴσση, strange Epic feminine form of ἴσος, with added ε- as in ἐ-εικόσι, ἐ-εισάμενος, also digammated words.]

582. αὐτοῖο, gen. of aim.

583. [ἔολπας, perf. stem *Feλπ-* appears in ἐλπίζω, volup-tas.]

585. ἐπ' αὐτῇ, lit. 'over her,' i.e. 'for her,' 'in her behalf.'

586. [εἰμέν for ἐσμέν.]

587. πρόσθε, 'before,' i.e. 'in defence of,' a natural and common meaning.

588. ἐρυνόμεσθα [Epic for ἐρυνόμεθα, see 42], lit. 'draw to ourselves,' so regularly used for 'protect,' 'defend.'

591. κνήμη, is the 'shin,' κνημὶς, 'the greave' which covers it, μιν is the κνήμη.

594. βλημένον, 'from the struck man'; for the *greave* is fem. It might, however, be the 'tin,' but the other is more likely.

595. Ἀγήνορος, gen. of aim.

597. *ἤερε* [Epic for *ἄηρ*], in its old sense 'mist.'

598. *νέσθαι*, epexegetic inf.

599. [*ἀποέργαθε*, Ep. aor. from stem *Feργ-*, *έργω*, *εἶργω*, a different stem apparently from *Feργ-*, 'work,' though likewise digammated, the *-θε-* is a common aor. suffix, cf. *εἰκαθεῖν*, *σχεθεῖν*.]

600. *ἐκαεργός*, 'the far shooter,' one of Apollo's regular names; as the God of pestilence.

602. [*εἶος*, by compensation from *ἔως*, with the stress changed.]

πεδίοιο, see 560, for gen. of the *sphere of motion*.

603. *τρέψας*, 'having driven him aside,' Achilles fancies he has cut off his fugitive.

609. *γνώμεναι δς τε πεφεύγοι*, 'and to know who might have escaped,' the optative used instead of indic. on account of the uncertainty, the indefiniteness of the expectation.

Exactly a similar usage occurs, ii. 366.

γνώσῃ ἔπειθ' δς θ' ἡγαμόνων κακός . . . ἡδ' δς κ' ἐσθλὸς ἔῃσι. In both cases the wished for alternative is put *doubtfully* with true Greek delicacy.

611. *σαώσαι*, the common past indefinite, 'whomsoever nimble knees might save,' as we say in old-fashioned English.

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